



**BASELINE RESEARCH TO
ASSESS EXISTING RESEARCH ON
BRITISH-ARAB COMMUNITIES**

JULY 2020

July 2020

The Council for Arab-British Understanding (Caabu)

Visit Caabu's website www.caabu.org, follow us on Twitter [@caabu](https://twitter.com/caabu) and like our [Facebook page](#).

[Become a Caabu member](#) and support our work!

Acronyms and Abbreviations

- BAME Black, Asian and minority ethnic
- CAABU Council for Arab British Understanding
- LA Local Authority
- LB London Borough
- ONS Office for National Statistics
- PLASC Pupil Level Annual School Census
- CSO Civil Society Organisation
- MENA Middle East and North Africa
- GCC Cooperation Council for the Arab States of the Gulf

Disclaimer

Views expressed in this report represent those of the author and Caabu, and not necessarily the views of the many organisations and British-Arabs that supported this project.

BASELINE RESEARCH TO ASSESS EXISTING RESEARCH ON **BRITISH-ARAB COMMUNITIES**

JULY 2020



Figure 1: Family Day event at Liverpool Arab Arts Festival 2019. Photographer: AB Photography.

PREFACE

Caabu has always believed that British-Arab communities can and will play an even more vital role in British life. Our role is to help accelerate that process.

We have for over six months, led by my colleague Kholood Mohammad, been collating existing research on British-Arab communities, and assessing what we might know or not know. It is based on the sincere belief that vibrant, confident, participative British-Arab communities are a huge asset to this country and that as it stands, and the research bears out, we do not know or understand enough about their successes, achievements and also challenges.

IDENTITY

Back in the 1990s, the Arab Club of Great Britain organised a series of conferences on the Arab communities in the UK. Perhaps the title was accurate at the time. Were these back then Arab communities in the UK, or rather than what we are interested in – British-Arab communities – British citizens who have Arab, Arabic-speaking heritage or background. But in 2019, is it right to ask the question? Can we talk of British-Arab communities?

The identity question is a tricky one – who is an Arab? We decided that for our purposes to adopt the loosest description, to be as inclusive as possible, aware that many who speak Arabic do not necessarily consider themselves ethnically Arab. The pertinent point – do they feel some connection to the region?

The reality is a mixed picture, but perhaps even more importantly, we have very little scientific research and data to indicate how much progress has been made. There is so much we do not know. Over decades we have spoken to members of these communities – and the notable feature is that everything tends to be anecdotal. People in community ‘x’ are worried about this; people are not joining political parties because of ‘y’. On the issue of numbers, we have heard a whole range of figures ranging from 500,000 to as high as three million – but with no data ever to substantiate this.

INVISIBLE

This is one reason why British-Arab communities are largely invisible, often ignored as a BAME community, or subsumed merely as British Muslims, which of course is erroneous. But it is not the only reason.

In one roundtable, kindly hosted by the Arab League in London, many working with these communities pointed to a crisis of confidence. This is easy to understand – to an extent. We have seen a rise in racism and Islamophobia. Many issues of concern to British-Arabs are not heeded to by governments. Many fear being thrown out of Britain.

British institutions have not rolled out the welcoming mat or opened the door but one wonders, are enough British-Arabs knocking on these doors, and loud enough?

But the risk here is this lack of confidence leads to inaction and leaving the field open to detractors.

VISION

Our vision is to accelerate this process of increasing British-Arab participation in British public life – not just in politics but in all fields, business, media, culture and education. British-Arabs can act as fantastic bridge builders, challenge the many stereotypes and misunderstandings about their culture and so forth.

We look forward to the day when Layla Moran, the first ever British-Palestinian MP, has other colleagues in Parliament of Arab heritage. We have yet to have an Arab member of the House or Lords, or the European Parliament. Some have made notable successes in local government but perhaps not enough. When will we have a British-Arab as a governor of the BBC, or one of Her Majesty's Ambassadors?

Whilst British-Arabs remain largely invisible in British life, their concerns will not be listened to. Their representation will be less than their numbers should indicate.

All of this is totally and utterly winnable. We know that because other communities have made great progress, including British Muslims of non-Arab descent. It needs confidence, the involvement of the new generations, and resources. It needs more role models.

This report is the start. It is an audit of what we know and do not know and will need to be updated as the project continues.

My thanks to Kholood Mohammad for all her sterling work in helping to compile this.

CHRIS DOYLE

Director
Caabu

July 2020

CONTENT

EXECUTIVE SUMMARY

1. INTRODUCTION

2. ROUNDTABLE DISCUSSION

3. POPULATIONS

4. MAPPING BRITISH-ARAB COMMUNITIES

1) British-Arab Community

2) British-Algerian Community

3) British-Egyptian Community

4) Gulf Communities in the UK

5) British-Iraqi Community

6) British-Jordanian Community

7) British-Lebanese Community

8) British-Libyan Community

9) British-Moroccan Community

10) British-Palestinian Community

11) British-Somali Community

12) British-Sudanese Community

13) British-Syrian Community

14) British-Tunisian Community

15) British-Yemeni Community

5. CONCLUSIONS

6. RECOMMENDATIONS

7. BIBLIOGRAPHY

8. APPENDIX

EXECUTIVE SUMMARY

BRITISH-ARAB COMMUNITIES

REPORT



Figure 2: Workshop for storytelling run by *Qisetna* organisation, which aims to preserve the cultural and oral history of Syria.
Copyright © Qisetna

EXECUTIVE SUMMARY

Introduction

This report is part of a research awareness-raising project on British-Arab communities whose purpose is to establish a fully funded sustainable research programme that empowers British-Arab communities. The report is a baseline assessment on existing research and documentation on British-Arab communities. This is to determine gaps in public knowledge about British-Arab communities and to assess what research exists and what has yet to be commissioned. The ultimate aim will be to find sustainable sponsorship leading

to building for the first time ever in modern British history a full and complete picture of British-Arab communities.

Table 1: League of Arab States

- 1) Lebanon
- 2) Syria
- 3) Palestine
- 4) Jordan
- 5) Iraq
- 6) Kuwait
- 7) Saudi Arabia
- 8) Bahrain
- 9) Qatar
- 10) UAE
- 11) Oman
- 12) Yemen
- 13) Comoros
- 14) Djibouti
- 15) Somalia
- 16) Sudan
- 17) Egypt
- 18) Libya
- 19) Algeria
- 20) Tunis
- 21) Morocco
- 22) Mauritania

Methods

The study was carried out across six months and undertook two methods: conducting personal or collective discussions (roundtable discussion) with British-Arab community members in their respective fields; and reviewing existing literature, local authority reports, data sources, and online content. The research also mapped key community organisations.

The Term 'British Arabs'

By British Arabs, we are primarily referring to British citizens with ancestry from the 22 countries of the Arab League, but also consider the impact and role of non-British citizens of Arab origins living full-time in the UK. We will use the term British-Arabs to cover all these groups unless otherwise stated.

Population Estimate

In the England and Wales 2011 Census, respondents who ticked the 'Arab' tick box were **240,545¹**. Respondents defined ethnically as

¹ For the source of the summary points here please see the 'Report on the 2011 Census: Arabs and Arab League Population in the UK' ((2013). Available online: http://www.naba.org.uk/library/reports/census_2011.html

Arab through written responses under categories of 'Arab African', 'White & Arab'; 'Moroccan', 'North African', 'Somali', 'Somalilander', 'White and North African' are **126,224**. As such, respondents who are defined ethnically as Arab *either* by ticking the 'Arab' box *or* through their write-in responses **total 366,769**. London is this city with the highest population with Arab origins ranging between 106,020 and 175,458 individuals². The highest proportion of people with Arab origins are in the boroughs of Westminster (at 7.2%) and Kensington & Chelsea (at 4.1%).

The Scotland 2011 Census included for the first time an ethnic tick box labelled 'Other ethnic groups: Arab, Arab Scottish or Arab British'. It puts those who identified under this category as **9366**.

The Northern Ireland 2011 Census did not include a tick box for 'Arab' in its questionnaire. The only indication of *possible* British-Arabs is through its questions on 'Country of Birth' which reported **1538** people as being born in one of the Arab League countries.

It is important to highlight that all numbers above are not conclusive and should be viewed as rough estimations due to many issues, which are explored in section 3 of this report.

British-Arab Civil Society Organisations (CSO)

- There is a large number of diverse British-Arab civil society organisations (CSOs). The report maps only the most active organisations under each British-Arab community (see section 4).
- These CSOs are divided based on national, religious and ethnic lines or based on their purpose (i.e. cultural exchange, orphan charities, women centres).
- There are a number of well-established British-Arab CSOs as well as some effective small-scale collaboration among some of them, but in general more development and collaboration is needed across British-Arab CSOs.
- **Conclusion:** Overall, British-Arab CSOs tend to be underdeveloped, underfunded, and lack resources and training. This increases their invisibility and underachievement.
- Public authorities need to play a stronger role in empowering these communities.³

² The first figure concerns those who identified as 'Arabs' (see Aly, 2015:64), the latter figure includes those who identified as 'Arab' through the tick box in addition to 'write in' responses that included Somali; African/Arab; Moroccan; North African; Other Middle East, White and Arab.

³ These reports were conducted in 2009 by DCLG for individual Muslim communities in Britain where the study included many Arab communities. See summary: Department of Communities and Local Government (2009), '*Understanding Muslim Ethnic Communities*'. It is important to note that there have not been accessible LA reports on this scale since 2009 which assess the current landscape of British Arab or Muslim communities in Britain.

See the conclusion (section 5) for further details.

Existing Literature on the British-Arab Community

The baseline research has managed to access a number of reports, articles and books. However, we conclude —perhaps unsurprisingly— that the British-Arab community remains severely under-researched.

This six-month research does not claim to have mapped the entire literature on the community since many public reports and publications are difficult to access (i.e. remain within private organisations or have not been properly indexed or listed). We highlight this limitation and list only publications that can be accessed or searched by the average person simply through the Internet or libraries as opposed to specialised journals facilitated for academic experts or officials.

Overview of existing themes:

- **History of Arabs in Britain and Patterns of Migration:**
 - **Noticeable documentation** (publications and film documentaries) was noted regarding the Yemeni, Moroccan, Iraqi and Egyptian communities, although at varying degrees.
 - **Limitation** was also noted as other British-Arab communities received little or no attention despite migration movements in the last decade due to events in the Arab world.
 - **British-Arabs' heritage projects** are still limited to specific communities despite their importance. More needs to be done to present British-Arabs' heritage in UK to a wider British audience.⁴
- **Refugee and Immigration Studies**
 - **Statistics** from the Home Office and refugee councils are available, but qualitative studies are scarce.
 - A few **out-dated** literature and reports were available on refugees. However, these mostly address past crises in the Arab world (e.g. in Somalia, Algeria, and the 2003 war on Iraq).
 - **Shortage** is also noted as studies that focus on current refugees, immigrants, and asylum seekers inside Britain are limited (as apposed to many studies that focus on the refugee crises in other countries).

⁴ We note here the brilliant efforts of the Moroccan and Yemeni communities in creating archives and film documentaries to showcase their heritage in Britain.

- **For Syrian refugees in the UK**, there are some short documentaries as well as some literature focusing on British media's representations of refugees and reports exploring the work of NGOs and CSOs. However, there are only a few studies that examine Syrian refugees' experiences in the UK. Please refer to section 4 (i.e. British-Syrian Community section).
- **'British-Arab' Youth (in terms of Identity and Gender)**
 - **Limited literature** is available on youth defined under the 'British-Arab' term (e.g. Ramy Aly, 2015; Al Agha, forthcoming)⁵.
- **Reports by local authorities, government, or research funding bodies (i.e. grey literature)**
 - **Available reports** are out-dated and limited. The most significant are the Department of Communities and Local Government (DCLG) reports on Muslim communities in Britain (published in 2009).
 - **Scarcity of reports** is also noted in regards to non-Muslim British-Arab societies and British-Arab communities outside of London.

Knowledge Gaps

British-Arab communities remain severely under-researched, even in the categories defined above. To ensure visibility and empowerment of British-Arabs, more generation of content and knowledge on the community is crucial.

Knowledge gaps defined by the report include the following themes:

- Art & culture of young 'British-Arabs'.
- Youth studies (including studies of identity, gender, intergenerational dialogue).
- British-Arabs' political engagement and participation in British political parties.
- Media research: audience consumption, British-Arabs participation in media industries and content production, UK media representation of British-Arabs.
- Community reports on specific under-researched British-Arab groups.
- Gender studies that focus on British-Arab women.

⁵ See the valuable book of Ramy Aly (2015) *Becoming an Arab in London: Performativity and the Undoing of Identity* London: Pluto Press; and a forthcoming book by Khalil Al Agha, (2015). *New Media, Identity, and Arab Youth in Britain*.

- Studies on refugee and immigration policies affecting Arabs in the UK or British-Arabs.
- Educational development and youth provision.⁶
- Qualitative studies on the wider British society and public authorities' perception and representation of British-Arabs.

We note the need to pay greater attention to British-Arab communities outside London and the need to include more vulnerable segments of these communities (i.e. working class, women, groups with disabilities or mental health, and elder members of these communities).

Recommendations:

Listed here very briefly are our recommendations. Please refer to section (6) to view our recommendations in more detail.

- **Conference:** A conference that includes various British-Arab communities to discuss opportunities and challenge and possibilities to initiate a consortium or a form of collaboration between these various different communities.
- **Capacity Building for CSOs:** This should start by examining the current business or management practice of many British-Arab CSOs to design a training programme to maximize their performance, visibility, engagement, collaboration and networking.⁷
- **Youth scheme for Political Participation:**
This is a training programme on political life, that aims to encourage British-Arab youth to join political parties in the UK. It will include workshops in political educational, communication and social media training.
- **The Young British-Arab Art Fund (or Scheme):** This would centre around young British-Arabs in the UK (not between Britain and the Arab world) and help create and fund good quality and accessible art and cultural events and performances for youth, as well as provide young British-Arab artists with training to promote their work and become visible.
- **Network for academics and UK policy makers** accompanied by a website and annual events and/or seminars.⁸
- **Online database for literature and multi-media content** on British-Arabs. This should include various academic articles, books, media content and

⁶ Educational underachievement was noted in many reports

⁷ Lack of such skills were emphasized in many community reports.

⁸ This has been recommended by Ramy Aly as a first step to initiate efforts in the academic and research field.

Local Authority reports about British-Arabs to make them accessible to a diverse audience to help in decision-making, in avoiding duplicated studies and/or identifying knowledge patterns and gaps for further research.

- **Establish a British-Arab Media Team** whose responsibilities include organising training and programmes to generate better media content and inclusion of British-Arabs in many media organisations across the UK.
- **British-Arabs Heritage Project** with an online archive of audio, photographs, and booklets telling the stories of early Arab communities and to showcase key British-Arabs figures in various industries. It should include exhibitions that tour various UK regions.
- **Communication and Online Media Training**: This project includes communication training and social media training for British-Arab community civil societies as well as young people wanting to enter politics or art and cultural industries.
- **British-Arab Communities Research Fund**: As stated above the community is under-researched and some key areas have been identified as lacking research. More detailed information is in section (6).

INTRODUCTION

BRITISH-ARAB COMMUNITIES

REPORT



Figure 3: The offices of the Arab British Centre and Caabu at 1 Gough Square. Copyright © The Arab British Centre

1. INTRODUCTION

Methodology:

This study is not a comparative research, thus findings here are not necessarily distinct to British-Arab communities. The six months' research undertook the following four methods:

First Method: Communication with active members of the British-Arab community

Meetings were held in English and were carried out through a roundtable discussion, informal meetings, and phone calls. Given that this is the baseline research phase, these meetings and discussions were not designed to be an exhaustive or systematic process as they mostly focused on London based community members.

For future research, we **recommend** the following:

- Expand this research to build up a deeper understanding of these communities that goes beyond existing research.
- Create a comprehensive contacts' database of key organisations involved with British-Arab communities and stakeholders (throughout the UK and in various industries).
- Conduct in-depth interviews with various stakeholders focusing on the following:
 - Historical contexts of communities, especially where little is known about a certain community's past in the UK.
 - Determining which areas or concerns are most in need of additional research, awareness initiatives and training.
 - Understanding from different groups the challenges and possibilities for collaboration under the umbrella of a British-Arab community.
 - The opportunities and challenges of dealing with the government and local authorities from the community's perspective.
 - More themes can be added based on the type of community, city, and additional research.

Section (2) gives a brief summary on the roundtable discussion.

Second Method: Tracing existing documentation, reports, research, and information on British-Arab civil society organisations

At first, searching for literature on the 'British-Arab' community revealed a limited number of documents and sources. More material is available when narrowing the research to focus on British-Arab communities from specific

countries of origin (e.g. British-Iraqis, British-Yemenis). Nevertheless, these communities remain under-researched and the overall picture remains patchy at best with many reports and literature being either out-dated, covering certain communities and not others, or being scattered or difficult to access.

Scope: The method this report took was to view literature in two categories:

1) Accessible literature:

This covers research, reports and books that are in the public domain and require a simple search on the internet, academic databases, Google Scholar, and the British Library's catalogue.

2) Unavailable or difficult to access literature:

This covers literature and reports that require 'Freedom of Information (FOI)' requests to obtain information or statistics from certain official administrative bodies (e.g. School Census reports⁹). There are also reports carried out by certain local authorities or charity trusts but are not systematically published or indexed. These would require a process of seeking permission – not to mention the target institutions' willingness to respond promptly to email requests. This category also includes information, literature, or contacts of key figures that need to be sought from amongst those community members who facilitate good networking and trust within the community.

Given the initial stage of the British-Arab Research Project lasting just six months, **the report maps literature of the first category only**. We recommend that further research be undertaken to tackle the second category which may require more time and various teams to cover all British-Arab communities across all of the UK.

One **recommendation** is to create a complete database for literature on all British-Arab communities. This database will:

- Act as an aggregate academic database for academic articles and books on British-Arab communities.
- Contain media content and more importantly local authority reports and basic administrative reports (e.g. PLASC or School Census).
- Help British-Arab communities and policy makers to easily locate and access existing information and literature and make the most out of it for development and decision-making.
- Cut wasted effort and funding in duplicated studies.¹⁰
- Help define knowledge gaps for further research, especially regarding specific communities or areas that lack research attention.

⁹ Requests and follow-ups have been made in this regard but access has proven to be difficult.

¹⁰ Duplication of research effort has been raised in report for the Somali community in East London, but also has been observed in other reports.

Third Method: Tracing key civil societies and community centres

There are many British-Arab community centres and organisations and it is too large a task to list them all at this stage. Thus, we focus in this report on CSOs we view to be key organisations which, through our internet research, appear active or are referred to in some reports as key organisations. We have not included in this report organisations devoted to encouraging bilateral relations between Britain and Arab countries as our scope focuses on CSOs that serve British-Arab communities in Britain. The only exceptions to this are the CSOs of the British-Palestinian and British-Syrian communities since the political contexts in Palestine and Syria have naturally led these CSOs to also be heavily involved in political advocacy and refugee relief work.

The list of societies or community centres in this report is not exhaustive and we recommend that a database of contacts is established and maintained. When choosing an organisation in this report, it had to meet some of the following requirements:

- Worked with official bodies or local authorities.
- Is identified as a key community centre in a number of reports that interview members of the community.
- The organisation has an active website that disseminates information on services it provides for its community.
- The organisation has a physical presence (as opposed to Facebook pages). The exception will be only for specific British-Arab communities where community Facebook pages compensate for the absence of physical CSOs.

The above in no way undervalues the devoted work of many organisations and groups, but as the report is dealing with multiple British-Arab communities, it is not possible to list all organisations.

Fourth Method: Tracing notable British-Arabs or Arabs residing in the United Kingdom

We included sections for notable figures under each British-Arab community. Online, we found some Wikipedia lists for British people with specific Arab heritage (divided on national lines). While very useful, these Wikipedia lists are scattered across various separate Wikipedia pages, sometimes without clear links to 'British-Arabs' as a group. Some pages even required clicking various layers of links to reach the required information. The report nevertheless found these Wikipedia lists very useful as a starting point. We have tried to verify listed figures by checking their personal websites or profiles online and included those we could verify. Additionally, we conducted our own online search or found information through colleagues, community members, British-Arab organisations, or through media. We note that the lists of notable figures in this report are not comprehensive and call on community members to contact Caabu regarding any corrections or additions of prominent British-Arab figures.

Important Notes on the Scope and Nature of the Report

▪ Scope of the report:

The report gives a brief overview on what literature is available on British-Arab communities. We stress that this scope is substantial for the resources available for this project. For the sake of comparison, a similar research project on the Somali community in East London (in 2010) took six months and was conducted by a research team and volunteers from the target community to generate leads on literature, community contacts as well as qualitative data (interviews with different segments of the community).

Listing all literature, community centres and notable figures for the various British-Arab communities across all of UK is a substantial task not just due to the diversity of the British-Arab community, but also due to the difficulty in obtaining existing research documents or data.

As such, it is imperative to note that this report is not comprehensive or conclusive. Rather, it is a significant starting point that assesses and combines existing literature and information on British-Arab communities. Once published, we hope that community centres, community members, researchers, artists, etc. reach out and bring to our attention any additional literature or information.

▪ Nature of the report:

The report stresses and acknowledges the brilliant achievements and efforts carried out by many British-Arab individuals and groups (artists, researchers, journalists, etc.) as well as various British-Arab organisations (art and culture organisations, community centres, charity organisations, business and professional organisations, etc.). Nevertheless, the aim of this report is not to highlight these achievements *per se*, as this can be carried out through other projects and platforms focused on this task –many which already exist.

Rather, this report takes a critical approach in assessing and compiling what is out in the public domain in Britain in English about British-Arab communities. This is an audit of the available research and information not as we wish it to be, but as it is.

Hence, some literature or media content available in the public domain, which we list in this report, may indeed misrepresent certain British-Arab communities in various ways. The challenge is not to ignore such literature or information in our report but to underscore it so that each respective British-Arab community can consider how to address these misrepresentations by looking strategically as to how to generate new content in major outlets that counter this and paint a different picture. The report also aims to support communities in considering how they might improve and enhance their organisational capacities, work on pushing forward members of their communities into British public life, in politics, in the media, in culture, in education and in business.

2. ROUNDTABLE DISCUSSION

On the 31 of July 2018, Caabu held a roundtable discussion at the League of Arab States offices in London. Members from British-Arab communities and organisations attended it.

Below is a summary of themes that emerged during the discussion:

Theme 1: The identity of British-Arabs:

- British-Arab communities are fragmented on national and sectarian lines. Nevertheless, people who discriminate against them see them as a unified whole. This is reason enough to unite under a British-Arab identity to counter negative stereotypes and marginalisation.
- A proactive effort to counter discrimination is essential. British-Arabs are too reactive to the events and trends that impact and shape their livelihoods.
- A remodelled or revived 'British-Arab' identity could be useful for young people who grapple daily with the two cultures as separate. A British-Arab identity can work best together so they retain their own pride whilst maintaining the level of social, cultural and political curiosity with British society at large.
- An '*intergenerational*' dialogue about what being a British-Arab entails is essential. This is especially important in the case of British-Arab communities living outside of London which are isolated ("ghettoised") and which, unlike their children, may rarely come in contact with non-Arabs.
- More events and festivals that celebrate positive contributions of Arabs to British society and create popular positive Arab role models (e.g. Football player Mohammad Salah, architect Zaha Hadid, etc.) would help to counter anti-Arab stereotypes.

Theme 2: British-Arabs and Politics

- Engaging and working in British politics should be included in the community's positive narratives of success – similar to positive narratives surrounding entrepreneurial opportunities or other high paying professions.
- Education and training on politics, agency, and advocacy is highly desirable. Communities need to know that casting a vote or protesting is not the only way to be politically active (e.g. understanding the importance of writing to one's MP.).
- More British-Arabs need to join and participate in various political parties at a national level to balance narratives and policies that exclude or affect the community negatively.
- British-Arab involvement with local authorities should not be underestimated. There needs to be greater awareness about the vast power involved in joining local authorities as they determine many day-

to-day policies such as social care, education, community development, and the environment amongst many other policies.

- Caution is required against negative narratives and unrealistic reasons (e.g. conspiracy theories) that deter British-Arabs from joining politics. Entering political life or organising activities to influence politics and policies (e.g. lobbying or advocating) no doubt require time and effort. The success of the British-Asian community is proof of what is possible.

Theme 3: Various Arab Community Associations

- Perceive in positive light the multiplicity and diversity of British-Arab community centres and organisations, which are based on national and religious lines.
- Get various British-Arab organisations to collaborate more effectively, and create a clear and joint vision as well as a shared professional business module. Small communities outside of London should be given equal attention.
- Any collaboration must consider the issue of “**Prevent**” and its implications that might restrict associations and collaborations.

Theme 4: Arts, Culture and Media

- The soft influence of culture should not be underestimated since London is a popular cultural hub for Arab artists.
- Funding and organising cultural events beyond London is also essential. Exposure to Arabs’ arts and culture is extremely limited in these locations hence many people may form opinions about Arabs from media, which is typically negative.
- Events need to be hosted in venues accessible to the average population including youth.
- Develop initiatives for British-Arab youth to explore their own diverse Arab cultures in UK schools¹¹.
- Sustainable financial resources for Arab art and culture in the UK are essential to avoid funding that comes with specific agendas.
- Systematic monitoring of media representations of Arabs is vital. One organisation that performed this task has ceased to exist.

Theme 5: Existing documentation and avenues for research

- Attendees agreed that there was little high-quality research on British-Arabs.
- The Department for Communities and Local Government (DCLG) report on Muslim communities that included British-Arabs in 2009 which could be useful.
- Universities need to be encouraged to pursue research on British-Arab communities and make use of the data collected by local authorities

¹¹ This is different than initiatives that link youth in the Arab world and UK through initiatives such as the UK government’s “Prosperity” Fund.

(who are likely to cooperate and have data to offer but do not have the time to commit themselves to the project).

- 'Arts Council England' and 'Citizens UK' are possible sources of funding.
- Community Sponsorship and local churches and mosques that may have collected their own data.
- The Arab British Centre (ABC) provides small funding of cultural projects.
- The database HACT, used by local authorities, was suggested to be a useful resource for statistics.

POPULATION & GEOGRAPHICAL DISTRIBUTION OF BRITISH-ARAB COMMUNITIES



Figure 4: Shubbak Festival at the National Theatre River Stage 2019. Credit: Stephanie Claire

3. POPULATION AND GEOGRAPHICAL DISTRIBUTION

1. Populations and geographical distribution

The report examined the three UK sources for the 2011 Census: England and Wales; Scotland and Northern Ireland.

Northern Ireland 2011 Census

One of the main issues with the Northern Ireland 2011 Census is that it did not include in its questionnaire an ethnic tick box labelled as 'Arab'. The only indication of possible British-Arabs is through questions on 'Country of Birth', which can give some rough estimation but not definite answers to ethnicity per se. The Northern Ireland 2011 Census reports 1538 people having been born in one of the Arab League countries (see Table 2). However, there is no indication of people who may have been born in other countries including UK that are of Arab origin.

Table 2: Source: NI 2011 Census: Country of Birth QS206NI¹²

Egypt	195
Sudan	165
Algeria	132
Morocco	104
Libya	79
Tunisia	49
North Africa (Other)	1
Somalia	88
Saudi Arabia	269
Iraq	75
United Arab Emirates	63
Jordan	61
Kuwait	57
Lebanon	52
Yemen	34
Syria	31
Occupied Palestinian Territories	28
Bahrain	26
Oman	13
Middle East (Not otherwise specified)	11
Middle East (Other)	5
Total	1,538

¹² See Northern Ireland Statistics and Research Agency (NISRA): The results of 2011 Census (Dataset title: Country of Birth - Full Detail: QS206NI) Available at: http://www.ninis2.nisra.gov.uk/Download/Census%202011_Excel/2011/QS206NI.xls

Scotland 2011 Census

While the Scotland 2011 Census did not have detailed country of birth categories (only regional geographical areas), it did include for the first time an ethnic tick box labelled 'Other ethnic groups: Arab, Arab Scottish or Arab British'. The Census puts those who identified as Arabs under this category as **9366**. It is clear that many who have been born in an Arab League country have chosen other ethnic definitions. Table 3 below summarises these numbers from the original table.

Table 3: Source: Scotland's Census 2011 - National Records of Scotland¹³

Country of birth (Flat)	All people	Identified as 'Other ethnic groups: Arab, Arab Scottish or Arab British'
All people	5295403	9366
Europe: Total	5098362	2650
Europe: United Kingdom: Total	4926119	2478
Europe: United Kingdom: England	459486	373
Europe: United Kingdom: Northern Ireland	36655	13
Europe: United Kingdom: Scotland	4411884	2072
Europe: United Kingdom: Wales	17381	19
Europe: United Kingdom: UK part not specified	713	1
Europe: Channel Islands and Isle of Man	1662	0
Europe: Republic of Ireland	22952	25
Europe: Other Europe: Total	147629	147
Europe: Other Europe: EU Countries: Total	134910	131
Europe: Other Europe: EU Countries: Member countries in March 2001	56656	117
Europe: Other Europe: Accession countries April 2001 to March 2011	78254	14
Europe: Other Europe: Non EU countries	12719	16
Africa: Total	46742	2235
Africa: North Africa	5985	2166
Africa: Central and Western Africa	14377	26
Africa: South and Eastern Africa (Possibly Somalis here)	26380	43
Middle East and Asia: Total	104530	4404
Middle East and Asia: Middle East	11593	4295
Middle East and Asia: Eastern Asia	25945	14
Middle East and Asia: Southern Asia	49502	79
Middle East and Asia: South-East Asia	16771	16
Middle East and Asia: Central Asia	719	0
The Americas and the Caribbean: Total	33353	72
The Americas and the Caribbean: North America	25701	68
The Americas and the Caribbean: Central America	933	0
The Americas and the Caribbean: South America	4665	2
The Americas and the Caribbean: The Caribbean	2054	2
Antarctica and Oceania	12408	5
Other	8	0

¹³ See Scotland's Census website: <https://www.scotlandscensus.gov.uk/>. Document title is: Scotland's Census 2011 - National Records of Scotland Table DC2205SC - Country of birth by ethnic group All people

The England and Wales 2011 Census

The 2011 Census results covered only England and Wales. The most significant feature in the 2011 Census was that it included for the first time a tick box with the category 'Arab'. The census also allowed for flexibility as it included for defining ethnicity a 'write-in' response option and allowed cross-tabulating through a variety of responses to question about national identity, ethnicity, country of birth, passports held, language spoken and religion. Nevertheless, the 2011 Census results are not definitive and many issues remain as will be pointed out below. For detailed reading, we refer to sources listed at the end of this section.

Summary of the 2011 Census Results¹⁴:

- Respondents in England and Wales (without Scotland and Northern Ireland) who only ticked the 'Arab' box are **240,545**.
- Respondents who identified ethnically as Arab through 'written responses' under categories of Arab African, White & Arab; Moroccan, North African, Other Middle East; Somali, Somalilander, White and North African are **126,224**.
- **Therefore**, respondents who are defined ethnically as Arab *either* by ticking the 'Arab' box *or* through their written responses **total 366,769**.
- There were no responses from Mauritania, Djibouti or Comoros.
- The number of people who identified themselves as born in a country under the Arab League total **404,207** (see Table 2).
- In regard to the population of England and Wales (without Scotland and Northern Ireland), people with Arab origins make up approximately **0.4%**.
- Based on the 2011 Census, Arabic is the 7th most commonly spoken language in England & Wales (159,000 people ticked this category).
- London is the city with the highest population of Arab origins. Estimates of the number range between 106,020 and 175,458 individuals¹⁵.
- The highest proportion of people with Arab origins are in the boroughs of **Westminster (at 7.2%)** and **Kensington & Chelsea (at 4.1%)**.

Issues Noted in the Results of the England and Wales 2011 Census:

- While the total of **366,769** was recorded for people who either ticked the 'Arab' box or wrote in a response that identified them under the Arab

¹⁴ For the source of the summary points here please see the '*Report on the 2011 Census: Arabs and Arab League Population in the UK*' ((2013). Available online: http://www.naba.org.uk/library/reports/census_2011.html

¹⁵ The first figure concerns those who identified as 'Arabs' (see Aly, 2015:64), the latter figure includes those who identified as 'Arab' in addition to 'write in' responses that included Somali; African/Arab; Moroccan; North African; Other Middle East, White and Arab.

League countries, there is a possibility of an overlap (i.e. some ticked the Arab box but also wrote in a personal response to ethnicity).

- Respondents who were born in a country identified under the Arab League were **404,207**. This includes people born in these countries but who do not identify as Arabs (these individuals are estimated as **37,439**)¹⁶.
- The census also did not allow recording the numbers of people born in the UK or other countries who identify as Arabs.
- For those identified as being born in the UK, there is no record of which of them have permanent residency, citizenship or are asylum seekers.
- There is no indication of first-generation Arabs.
- Figures about 'mixed Arabs' where one parent (or a grandparent) is an Arab are not definite (e.g. they follow vague, broad descriptions such as mixed Middle Eastern, or lumped with other descriptions without figures).
- The above points cover the 2011 Census for England and Wales.

Additional issues:

- The Northern Ireland Census did not include the tick box 'Arab', so one has to speculate about place of birth and the likelihood of written responses.
- The 2001 Census did not include the tick box 'Arab' for ethnicity. This makes comparison between both censuses (2001, 2011) not applicable.
- Challenges facing respondents themselves include misunderstandings over how to fill out the form and reluctance to identify with countries of origin or declare holding other passports (thinking it is not allowed in the UK). This has at times minimised accurate responses.
- Aly (2015: 60-69), Al-Rasheed (1991,1996) and Nagel (2001,2002a) shed light on how British-Arabs born in Britain and in the Arab world negotiate their ethnicity when answering such forms given the political context and how ethnicity maybe recognised by the state. Aly adds, based on Skellington and Morris (1996) research, that this reluctance to declare a certain ethnicity (here 'Arab') is increased when considering that ethnicity will be correlated to other factors (e.g. as socio-economics, educational development, and crime involvement) thus further stigmatise that ethnic group¹⁷. Aly (2015:65) notes:

"[it] is likely that, despite the inclusion of the ethnic category 'Arab' in the census, a significant proportion of those who identify with the Arab world will continue to identify with a number of other racial and geographic categorical labels." (Aly, 2015:65-66)

Taking all points above into consideration, the figure of **366,769** (or the 240,545 who ticked the 'Arab' box), is not a conclusive figure of British-Arabs or

¹⁶ This is by subtracting the total number of 366,769 (those who identified ethnically as Arabs) from 404,207 (those who identified being born in in Arab countries).

¹⁷ For a detailed read on the negotiation of Arab identity and census please see Ramy Aly (2015) '*Becoming an Arab in London: Performativity and the Undoing of Identity*', London: Pluto Press, pages 60-69.

populations in UK that identify with Arab League countries. The figure of **404,207** showing people born in a country under the Arab League is also not an indicator of whether these are Arabs that are permanent residents, citizens of the UK or who may be born in the UK but don't identify as Arabs.

Table 4: Countries of Birth of UK Arabs (2011 Census)

Country	England (%)	England & Wales
Somalia	99,484 (0.2%)	101,370 (0.2%)
Iraq	70,426 (0.1%)	72,974 (0.1%)
Saudi Arabia	29,076 (0.1%)	31,170 (0.1%)
Egypt	28,927 (0.1%)	29,821 (0.1%)
Algeria	23,601	23,929
Morocco	21,016	21,246
Yemen	16,921	17,774
Sudan	16,578	17,467
Lebanon	15,341	15,569
Libya	14,284	15,046
Kuwait	12,064	12,442
United Arab Emirates	10,139	10,521
Syria	8,526	8,848
Tunisia	5,715	5,832
Jordan	5,285	5,589
Bahrain	5,143	5,376
Occupied Territories	3,981	4,151
Oman	2,473	2,719
Qatar	2,120	2,363
Mauritania	No figures given	
Comoros	No figures given	
Djibouti	No figures given	
Total:	391,100 (0.5%)	404,207(0.5%)

Other Sources of Data:

Prior to the release of the 2011 Census results in 2013, Aly (2015) examined the Home Office statistics for asylum, citizen and naturalisation and found the following:

- Between 1962 and 2010, the number of people holding Arab nationality and who obtained British citizenship was **254,000**.
- Without counting the Somali community, the Iraqi community was the largest group at (**32 per cent**),
- Moroccans at (**10.3 per cent**);
- Sudanese (**9 per cent**) and Algerian (**9 per cent**)
- Egyptian (**8.8 per cent**); Lebanese (**8.8 per cent**).

Beyond the census: the need for an ‘Arab’ tick box on other forms:

Since the 2011 Census, the tick box ‘Arab’ is still not included in various public service forms, applications, and questionnaires. Including ‘Arab’ could help to clarify possible ambiguities that will likely arise in the next 2021 Census. Vitally important is that including ‘Arab’ on these forms boosts British-Arabs’ visibility across a wide range of British public forms—including applications to join political parties.

There are many other important resources for population and demographics, which we recommend to utilize hand in hand with the coming 2021 Census to maximize information on the number of British-Arabs or Arabs in the UK. These include, but are not restricted to, the following tools:

- a. The Department for Education’s ‘**School Census**’¹⁸ or what is still called in Wales the **Pupil Level Annual School Census (PLASC)**
- b. **nomis**: official labour market statistics:
- c. **ICAR** (Information Centre about Asylum and Refugees).
- d. **Home Office** statistics
- e. Boroughs data (the usual providers for these data services are **Mayhew Associates**; **Origins**; and University College of London’s system of **CASA** (Council Area Spatial Analysis) which decides ethnicity depending on cultural, linguistic and ethnic indicators¹⁹.

In each of these tools or forms, there are concerns since many do not have a clear approach for classifying ‘Arabs’ which is mostly due to a lack of understanding on what countries constitute the Arab League.

One example is the current guide for filling the School Census 2018/2019²⁰. When entering ethnicity in this application, there is no ‘Arab’ tick box at first stage. When moving to the second stage of tick boxes under ‘Other’, only a few Arab origins are correctly lumped together under ‘Other Arab’ (OARA) (includes Saudi, Palestinian, Jordanian, Kuwaiti), while others stand separately such as Iraqi (OIRQ), Egyptian (OEGY), Libyan (OLIB), Lebanese (OLEB), Moroccan (OMRC). Both Somali and Sudanese are listed under Black-Somali (BSOM) and Black-Sudanese (BSUD) (see page 133 in School census 2018 to 2019 Guide report).

It is understandable that some specific groups prefer to be ethnically identified in certain ways other than ‘Arab’. However, British-Arab organisations need to understand this complexity around ethnic categorisations in British public forms (e.g. NHS, school or council forms) as well as in population databases (such as

¹⁸ Previously known as PLASC Pupil Level Annual School Census (PLASC)

¹⁹ For detailed information on these programs see Options UK (2010). ‘*Understanding East London’s Somali Communities: A study conducted for the East London Alliance*’ in particular pages (103-105).

²⁰ Department for Education Guide: ‘School census 2018 to 2019 Guide, version 1.1’, July 2018. At: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/730086/2018_to_2019_School_Census_Guide_V1_1.pdf

national censuses or school censuses) in order to enhance how they make Freedom of Information requests or data extraction requests and purchases. In these requests, they may need to explain what they mean by Arabs, British-Arabs, or populations in the UK with origins that fall under the countries of the Arab League.

Geographical Location:

The size of the Arab population in Britain is not concrete and many issues arise with the census and with how people negotiate identifying their ethnicity. Nevertheless, these figures give a somewhat accurate sense of the scale and distribution of people identifying as Arabs, or of populations in the UK that identify with ethnic categories that fall under the Arab League. Table 5 gives a rough picture of their distribution across the UK and pinpoints figures to specific local authorities in England and Wales, according to written response or passports held.

Table 5: 2011 Census: Arab ethnic groups in England and Wales

Region	People identifying as Arab*	People identifying as Arab Arab**	People identifying as Arabs + Write in responses that include Somali; African/Arab; Moroccan; North African; Other Middle East, White and Arab
	No.	No.	No.
North East	5,850	6,134	7,588
North West	24,528	25,588	33,856
Yorkshire & The Humber	21,340	22,155	29,077
East Midlands	9,746	10,238	15,427
West Midlands	18,079	18,782	30,697
East	10,367	10,912	14,590
London	106,020	110,207	175,458
South East	19,363	20,494	28,298
South West	5,615	6,046	10,745
Total	230,600	230,556	345,736

* According to Table KS201EW (ONS, 2012 in Aly, 2015:64). This does not include any written responses which means groups who identify as only Somali, North African, Moroccan, are not included.

** According to the 2011 Census returns (ONS Ref. CT0010) –also without write-in responses.

*** According to the 2011 Census returns (ONS Ref. CT0010). This column reports ethnic group write-in responses without reference to the five broad ethnic group categories, e.g., all Irish people, irrespective of whether they are White, Mixed/multiple ethnic groups, Asian/Asian British, Black/African/Caribbean/Black British or Other ethnic group, are in the "Irish" response category.

Geographical distribution in London

According to the 2011 Census, the number of people who identified as Arab indicates that the Arab population in London is between **106,020 – 110,207**. When considering those who identified as Arab by ticking the 'Arab' box or entering a written response that fell under one of the Arab League countries, the estimate is **175,458** (based on NABA, 2013).

As for geographical distribution of Arabs in London, when comparing a number of reports and literature, we found that British-Arabs or Arabs in London are mostly condensed in Westminster, Kensington and Chelsea and Hammersmith and Fulham (inner London) and in the boroughs of Brent, Ealing, Barnet (Outer London)²¹.

In terms of a concentration of Arab businesses, restaurants and retailers this is mostly –though not restricted to– Edgware road, Queensway and Bayswater and further west starting from Shepherds Bush along Uxbridge road to Ealing Common.

As well as around Edgware Road, a significant number of Arabs live in the Royal Boroughs of Westminster, Kensington and Chelsea some in Maida Vale and Royal Oak and parts of Kilburn. There are also mixtures of Arabs (**Iraqis, Egyptians and Lebanese**) in North and West between the Harrow Road, Queen's Park and Brondesbury.

Golborne (ward) in North Kensington and Westbourne Park (North Westminster) has a **Moroccan community**.

Some Arabs of the **GCC (Khaleejis)** and affluent Arabs reside north and south of Hyde Park, Kensington Park, Mayfair, Knightsbridge and South Kensington.

The establishment of the King Fahd Academy has helped an Arab population to develop in West Acton and Park Royal as well as small concentrations in West Ealing, Hanwell and Greenford. North Acton also has some **Lebanese** businesses which move up to Harrow Road at Willesden.

A **Somali** community also concentrates in East Redbridge, Newham, Waltham Forest, Hackney and Tower Hamlets.

²¹ See Ramy Aly (2015) *Becoming an Arab in London: Performativity and the Undoing of Identity* London: Pluto Press

Both Feltham in the west and Finsbury Park in the north have a strong presence of **Algerian** communities.

As well as in other parts of London, some concentrations of **Iraqis** are found in Kingston-upon-Thames and in Richmond Park (south of London).

Recommendations for the upcoming 2021 Census:

As planning is already underway for the 2021 Census, it is vital to plan and campaign now to improve the limitations of the 2011 Census. Some steps should include:

- Communicating the importance of the census to British-Arab communities through various platforms. It is important to address their reluctance regarding some of the questions on the form and explain the benefits and the flexibility in declaring several identities in the census.
- *Beyond the census:* it is important to map main public forms and applications and pursue main overarching entities to include an ethnicity tick box for 'Arab' at the first instance of ethnicity identification (as opposed to placing it under the 'other' tick boxes).

Refugees:

There are some formal schemes through which Syrian refugees can enter the UK:

- **The Vulnerable Persons Resettlement Scheme (VPRS)**
- **The Syrian Refugee Settlement (SRP)**
- **The Vulnerable Children Resettlement Scheme (VCRS)**

The **Vulnerable Persons Resettlement Scheme (VPRS)** was launched in January 2014 with the aim to resettle 'several hundred' refugees over three years. The Scheme was open only to Syrian nationals who had fled Syria after 2011 and who were resident in 1 of the 5 'host' countries: Turkey, Iraq, Lebanon, Jordan and Egypt. The scheme was expanded to become **The Syrian Refugee Settlement (SRP)** in September 2015 with the government committing to resettle 20,000 refugees by 2020.

In July 2017, the scheme was expanded to include all those who had fled the Syrian conflict regardless of nationality. Between January 2014 and July 2017 beneficiaries of the scheme were granted Humanitarian Protection for five years. This was changed so that in July 2017 all those who came to the UK on the scheme would be granted refugee status which entitles them to more benefits such as a Carer's Allowance, student finance, refugee travel documents. Beneficiaries who arrived prior to July 2017 are able to apply to change their status.

The **Vulnerable Children Resettlement Scheme (VCRS)** was announced in April 2016 with the aim to resettle 3,000 vulnerable and refugee children and

their families from the MENA Region. Government funding allows local authorities, healthcare providers and other sponsors to support refugees for the duration of the programme which is currently up to five years. There are detailed guidelines for the eligibility criteria and the conditions for which the funding can be approved.

Numbers of Syrian Refugees in UK

The Refugee Council states that as of March 2019, government figures show that **15,977** people have arrived from Syria and have been resettled in the UK. This number is part of the promised 20,000 Syrian refugees to be resettled in UK by 2020 –pledged by the former Prime Minister David Cameron in 2015. The Refugee Council stresses that the government has yet to elaborate on its future plans for this scheme.²²

In addition, it highlights that refugees in general face a number of extreme difficulties such as detention, destitution and homelessness, challenges in reuniting with their families, and a number of unaccompanied children who have been given limited time to remain in the UK face uncertainty when this leave expires.

Current Home Office Statistics on Asylum and Protection in 2018

- **2018: Website:** National Statistics: How Many People do we Grant Asylum or Protection To? Published 24 March 2018. Available Online at: <https://www.gov.uk/government/publications/immigration-statistics-year-ending-march-2018/how-many-people-do-we-grant-asylum-or-protection-to>

This resource above gives current information on asylum applications including unaccompanied Asylum-seeking children (UASC), resettlement, family reunion visa with data tables and brief reflections on international trends.

The source states that overall by the year ending March 2018, 14,166 grants of asylum, resettlement and alternative forms of protection were given (down 11% compared to the previous year with 15,973 grants). In what relates to British-Arabs or Arabs living in the UK:

“There were 774 grants of asylum or alternative forms of protection to Syrian nationals (including dependents) at initial decision in the year ending March 2018 (down 49%). A total of 5,760 people were resettled in the UK in the year ending March 2018 under various schemes. This included 4,342 Syrian nationals who were provided protection under the Vulnerable Person

²² Refugee Council Website, (2019). ‘Refugee and Asylum facts’. [Online] <https://www.refugeecouncil.org.uk/information/refugee-asylum-facts/top-10-facts-about-refugees-and-people-seeking-asylum/> (Accessed August 2019)

Resettlement Scheme (VPRS), bringing the total number of Syrians provided protection to 11,649 since the scheme began in 2014”.

(Home Office, September 2018)

Independent Asylum Applications from Arab nationalities:

- Syrian (619, down 42%)
- Iraqi (2,391, down 2%)
- Sudanese (1,754, up 25%)

Please refer to the section on the British-Syrian community for more on organisations that deal with Syrian refugees in the UK.

Relevant Existing Literature on 2011 Census:

Existing literature and reports on population statistics and detailed geographical distribution of British-Arabs, or populations in the UK with origins that fall under the Arab League states, include the following:

- **Website:** Office of National Statistics website: The results of the 2011 Census. Available at: <https://www.ons.gov.uk/census/2011census>
- **Website:** Northern Ireland Statistics and Research Agency (NISRA): [The results of 2011 Census \(Dataset title: Country of Birth - Full Detail: QS206NI\) Available at: http://www.ninis2.nisra.gov.uk/Download/Census%202011_Excel/2011/QS206NI.xls](http://www.ninis2.nisra.gov.uk/Download/Census%202011_Excel/2011/QS206NI.xls)
- **Website:** Scotland’s Census website at: <https://www.scotlandscensus.gov.uk/ods-web/area.html>
- **Book:** Ramy Aly (2015) ‘Becoming an Arab in London: Performativity and the Undoing of Identity’. London: Pluto Press. (In particular pages 60-69).

Key Literature on Syrian Refugees in the UK:

- **Website: Refugee Council. Resources section.** This offers a list on various reports, statistics and guides for refugees and Asylum seekers (including Syrian refugees). Available at: <https://www.refugeecouncil.org.uk/resource-category/parliamentary-briefing/>
- **Report:** Bolt, D. (2018) ‘An Inspection of the Vulnerable Person Resettlement Scheme: August 2017-January 2018’. Independent Chief Inspector of Borders and Immigration. Available at: <https://assets.publishing.service.gov.uk/government/uploads/system/up>

[loads/attachment_data/file/705155/VPRS_Final_Artwork_revised.pdf](#)

- **Guidance website:** Government Guidance (2018). 'UK resettlement programmes: funding instruction 2018 to 2019: Funding instruction on UK resettlement programmes for refugees from Syria and the MENA (Middle East and North Africa) region'. Available at: <https://www.gov.uk/government/publications/uk-resettlement-programmes-funding-instruction-2018-to-2019>
- **Report:** Home Office (2017) Syrian Vulnerable Persons Resettlement Scheme (VPRS): Guidance for local authorities and partners, July 2017. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/631369/170711_Syrian_Resettlement_Updated_Fact_Sheet_final.pdf
- **Guide:** Jamroz, E. and Tyler, P. (2016) 'Syrian refugee resettlement: A guide for local authorities', *Migration Yorkshire*. Available at: <https://www.local.gov.uk/syrian-refugee-resettlement-guide-local-authorities>

For information on Syrian refugees resettlement locations:

- **Journalistic Series:** Lyons, Kate (2017), 'The New Arrivals Series: Refugees.' *The Guardian* [online] Available at: <https://www.theguardian.com/world/2017/mar/09/we-want-more-syrian-refugees-offers-exceed-official-uk-pledge-of-20000>
- **News Report:** Mark Easton & Ben Butcher (2018). 'Where have the UK's 10,000 Syrian refugees gone? *BBC News* [online] Available at: <https://www.bbc.co.uk/news/uk-43826163>

Please also check section 4 for more information on British-Syrians and Syrian refugees. Also for organisations that serve refugees, please check appendix 2.

MAPPING BRITISH-ARAB COMMUNITIES



Figure 5: Safar Film Festival, the only festival in the UK solely focused on programming Arab cinema. Safar is organised by the Arab British Centre | Copyright © The Arab British Centre | September 2018

4. MAPPING BRITISH-ARAB COMMUNITIES

BRITISH-ARABS

1. Civil Society Organisations

- **The Council for Arab British Understanding (Caabu) | London | www.caabu.org**
Caabu was established 52 years ago following the 1967 war by a group of distinguished politicians, journalists, academics and others with an interest in the Arab world. Since its establishment it has been one of the most active NGOs working on the Middle East in British parliament assuming an active advocacy, educational and media role. Caabu is a not-for-profit cross-party organisation whose mission is to work for a British Middle East policy that promotes conflict resolution, human rights and civil society in the Arab world through informed debate and mutual understanding.
- **Arab British Centre (ABC) | London | www.arabbritishcentre.org.uk**
The Arab British Centre is a key cultural organisation in central London that works to foster understanding of the Arab world in the United Kingdom. ABC organises and promotes various important cultural and artistic events from film festivals, plays, poetry nights, art exhibitions, and the yearly Arab Culture and Society Award. The centre also offers a variety of training courses for learning Arabic, calligraphy, Arabic music and instruments.
- **Arab British Chamber of Commerce (ABCC) | www.abcc.org.uk**
The ABCC was established in 1975 under the General Union of Chambers of Commerce, Industry and Agriculture for the Arab Countries. It is a not-for profit membership organisation. ABCC's main focus is to boost trade and investment between Britain and Arab countries. It also offers services such as certification and legalisation of trade documents, advice, visas, translation, workshops, etc.
- **Shubbak | London | www.shubbak.co.uk**
Shubbak is an independent charity that was founded in 2011. It is "London's largest biennial festival of contemporary Arab culture which connects London audiences and communities with the best of contemporary Arab culture through ambitious festival programmes of

premieres and commissions of visual arts, film, music, theatre, dance, literature and debate”.²³

2. Existing Literature and Information:

- **Book: Ramy Aly (2015). ‘Becoming an Arab in London: Performativity and the Undoing of Identity’. London: Pluto Press**

Aly’s book is considered one of the significant studies exploring British-Arab youth in London. He borrows Judith Butler’s notion of ‘performativity’ in gender studies and applies it to race. Aly views identity not as an essence or form of being, but rather as a form of practice (initiated or expected) which is repeated through bodies, spaces, events, and self-representations. Thus, ‘Arabness’ is not about ‘being’ but about ‘doing’. It comes in the sense of ‘connectedness’ and not as ‘sameness’. The book gives a good coverage on discourses of young Arabs in London universities. It also looks at cultural spaces as places where Arab identity is enacted and examines gender interactions and their relevance to identity and spaces. Overall, this book gives a good glimpse into the multitude of social and cultural relations and factors that young British-Arabs may need to re-negotiate when it comes to race, class, and gender.

- **PhD Thesis: Al Agha, K. (2015). ‘New Media, Identity, and Arab Youth in Britain’. PhD thesis, University of Northampton.**

Abstract: “The role of the new media in young people’s lives has led to a debate about the potential of the internet as a means of influencing identity formation and youth participation. A growing body of academic research has shown an interest in understanding this influence. This thesis sets out to study political participation as a form of online engagement through the use of the various new media platforms and how it may affect the process of identity development of Arab youth in Britain. Prior to the recent political developments in the Middle East and the so-called ‘Arab Spring’, British-Arab youth were suffering identity uncertainty and had expressed little interest in political participation. During the early stages of the Arab Spring, British-Arab youth became involved, in one way or another, in political activities, mainly online. This research combines quantitative and qualitative methodologies in order to achieve accurate results. The targeted group for this study is those between 18 and 25 years old, who were born in Britain or have been living continuously in Britain for at least 10 years. Data collected includes a total of 178 questionnaire samples, and forty individual semi-structured interviews. The core argument of this study is that British-Arab youth are willing to participate in politics as long as it is meaningful to them and to the people of their countries of origin. This engagement helps them to balance their cultural

²³ <http://www.shubbak.co.uk/about/>

identity (Arab) with the host culture (British). That may not contradict with the fact that British-Arab youth describe Britain as ‘home’ with confidence. In fact, the balance between Arab and British cultures serves as a stabiliser in the process of identity formation and reformation. The thesis also explores how this active political engagement is reflected, in general, on their own identity construction and development. The evidences of this study suggest that, while online media has a role in providing British-Arab youth with accessible and effective online tools, the mechanism of participating and debating all issues without reservation, may contradict the cultural heritage of stepping back from political participation. Therefore, this research affirms the importance of online media tools for British-Arab youth reaching new horizons. Participating in political activities is one form of negotiating identity formation or reformation, that in one way or another can contribute to a more effective role of the British-Arab community in the public, political and cultural spheres of multicultural Britain.”

- **Publication: Nagel. C. (2002). ‘Constructing Difference and Sameness: The Politics of Assimilation in London’s Arab communities.’**

Abstract: “Contemporary migration has spurred reconsideration of the theoretical concepts used to explain immigrant-host society relationships. Traditional conceptions of assimilation have been an important topic of debate. Some urban sociologists question whether timeworn assimilation models ‘fit’ contemporary circumstances. Others challenge assimilation theories on a more fundamental level, abandoning notions of ‘group adaptation’ and focusing instead on social difference and cultural identity. Thus far, there has been very little dialogue between different theoretical perspectives. I attempt to bridge this gap by conceptualizing assimilation as observable, material processes of accommodation of and conformity to dominant norms. Assimilation, in this respect, is profoundly political rather than ecological or ‘natural’, and is relevant across geographical and historical contexts. Drawing on interviews with Arab immigrants in London, I shall illustrate the ways in which the construction of sameness (as well as difference) is central to immigrant experiences.”

- **Publication: Nagel, C. & Staeheli, L. (2008) Integration and the negotiation of ‘here’ and ‘there’: the case of British-Arab activists, *Social & Cultural Geography*, 9:4, 415-430.**

Abstract: “Immigrant-receiving societies are increasingly emphasizing the need for immigrants to integrate into mainstream life. In Britain, this trend has manifested itself in ‘social cohesion’ discourses and policies. Discussions about social cohesion have often focused on the residential patterns of immigrant and minority groups in British cities, with the assumption that residential patterns are an indication of social integration. Integration, however, is also a socio-political process by which dominant and subordinate groups negotiate the terms of social membership. We explore the ways in which British-Arab activists conceptualize their membership in, and

responsibilities to, their places of settlement; we also consider how they reconcile notions of integration with their connections to their places of origin. Our study participants speak of the need for immigrants to participate actively in their society of settlement, but they reject the idea that integration requires cultural conformity or exclusive loyalty to Britain. Their definition of integration as a dialogue between distinctive but equal groups sharing a given place provides a normative alternative to social cohesion discourses.”

- **Halliday, F. (1992) ‘The Millet of Manchester: Arab Merchants and Cotton Trade’, *British Journal of Middle Eastern Studies* 19(2): 159–76**

The book, published in 1992, is part of an earlier investigation carried out by Fred Halliday in the mid-1970s on British-Arab communities and was commissioned by The League of Arab States. The book gives an early picture of the first Arabs in Manchester tracing their movements to the Ancient Phoenician traders and merchants (modern day Lebanon). It focuses on Manchester’s Arab communities from different religions (Jews, Muslims, and Christians). It also gives attention to Arab merchants from Syria, Lebanon and Morocco. The part of Halliday’s investigation covering the Yemeni community was published in a separate book titled: ‘*Yemeni Migrants in Urban Britain*’, (see British-Yemeni community section).

Documentaries

BBC Arabic documentary: London Lockdown: the Arab community fighting coronavirus, 2020.

‘London Lockdown’ follows a group of Arabs from different backgrounds responding to the coronavirus crisis in London. It follows six characters from the early days of lockdown until Eid, at the end of the holy month of Ramadan.

BRITISH-ALGERIANS

1. Civil Society Organisations

Although the Algerian community in the UK has grown considerably since the early 1990s, considered the high-point of Algerian immigration to Britain, the community today is not served by enough community centres. Even CSOs that were listed in previous local authority reports (DCLG report, 2009) seem to no longer operate (or may not have an online presence). The only exception to this is the National Algerian Centre.

- **The Arab Advice Bureau (ABB) | London**

<http://arabadvicebureau.org.uk>

Located at Seven Sisters Road, the ABB plays an important role in serving the community in the area including British-Algerians. **Key services** include (as stated on their website) translation services and advice on asylum, housing, personal, legal and family issues, etc.

- **The National Algerian Centre (NAC) | London**

www.nationalalgeriancentre.com | Facebook: [@NationalAlgerianCentre](https://www.facebook.com/NationalAlgerianCentre)
| Twitter: [@AlgerianCentre](https://twitter.com/AlgerianCentre)

This is perhaps one of the most sophisticated British-Arab community centres on many levels: its brand image and overall presentation (consistency of branding, photos, design), its excellent online presence on various online and social media platforms, its business module, the variety of services it offers, its serious focus on youth and offering them opportunities for professional training and work internships, and its integration within the wider community (from outside the British-Algerian community). It is a great example of a community centre that is visible, efficient and integrated. We recommend conducting a further case study on this centre to understand its business and management models and to make it a benchmark for other British-Arab communities. Hence, we explore here the NAC's services at length to draw attention to its characteristics.

The NAC's work is twofold: **1)** community-based work that it offers on its own; **2)** services it provides through collaborations with local individuals as well as local and international businesses. **Key services:** supporting vulnerable groups through, for example, food packages for the homeless, people out of work, vulnerable families and students on low budgets. It also organises social events and gatherings (e.g. community café, Halloween party, World Cup viewings, *Ramadan iftars*, and other children events). Services also include immigration advice, job referrals, mental health counselling, and shelter referrals.

For youth, it offers young people from all backgrounds (British-Algerians or from the local community) volunteer opportunities in the NAC centre as well as work placements, corporate training, workshops and courses (arts, IT programming, marketing and branding and a CV clinic). It also offers English language classes for Algerians arriving in the UK and *Darija* classes for Algerians born in the UK. Collaborations with local and international businesses include helping promote small local businesses and services (caterers, photographers, face painters, henna artists, web and graphic designers, etc.). With larger businesses they offer linguistic stays throughout the UK by linking with English language schools as well as holiday agencies (i.e. camping).

Mosques also play a strong role in providing services and acting as social centres for the community. These mosques are not restricted to the British-Algerian community but are relevant to it since they are located in areas populated by many British-Algerians. These include:

- **Finsbury Park Mosque (North London Central Mosque Trust) |**
<https://finsburyparkmosque.org> | [@FPMosque](#)

The mosque serves the Muslim community in Finsbury Park and Seven Sisters Road as well as other communities in North London which include a large British-Algerian community. **Key services:** Arabic lessons (for beginners, GCSE, A-Levels), religious studies for various Muslim communities, sports activities for girls and boys. The trust also holds many events and lectures (e.g. religious celebrations, lectures on climate change, Islamophobia, interfaith dialogue, health and social care). The mosque also links local communities with local authority officials and British politicians through the many meetings it holds.

- **Al Manaar Mosque (The Muslim Cultural Heritage Centre (MCHC))**
| London | <https://almanaar.org.uk>

The MCHC is one of the largest community centres serving Muslim and Arab communities in North Kensington and surrounding areas. **Key services:** spiritual, cultural, social, and educational services. It also offers spaces for civic engagement for young people, projects for the elderly, weekend schools, Quran classes, lectures and workshops. The Al Manaar kitchen and canteen is also open for catering and charity events (for example during the Grenfell Tower tragedy in 2017).

[Organisations for Cultural Festivals](#)

- **Algerian Culture Festival (ACF)**
- **Algerian Culture Collective (ACC)**

2. Existing Literature and Information

Updated research on the British-Algerian community is extremely limited. Listed here are some titles that are either recent, rare, or important in giving a general sense of the community.

- **Online Journal: Stephen Wilford (2017). “We are all Algerian here”: Music, Community and Citizenship in Algerian London’ *Ethnomusicology Review*.**

Ethnomusicology Review is the graduate student publication of the UCLA Department of Ethnomusicology. While this article focuses on the music and entertainment industry, it explores other aspects of the British-Algerian community, especially interesting given the lack of studies on the community in the last few years. The article’s main questions are “*what is contemporary ‘British-Algerianness’ in London, and what role does music play in mediating and articulating this sense of localised cultural identity?*” It reveals the complexity and diversity amongst British-Algerians and how that affects ordinary people’s ability to attend musical festivals. It notes the divisions in the community based on age, marital status, social class and residency status in the UK – an important issue for Algerians in the UK since many are concerned over their immigration status. The article also explores how the relationship between Algeria and France plays out amongst British-Algerians or the Algerian diaspora in London.

- **Report: Communities and Local Government (2009). The Algerian Muslim community in England: Understanding Muslim Ethnic Communities.**

This report is one part of a series of reports on Muslim communities in the UK. It provides insight on the community from within – though restricted to Muslim Algerians. It gives an overview of the community’s migration history and patterns, the demographics and locations of British-Algerian communities in the UK, and gives an overview of the community’s identity, ethnicity, language and different religions. Reflections are made on the community’s socio-economic situation, intra-community and intergenerational dynamics, and the community’s cohesion and integration with the wider British society. Similar to other reports in this series, the report explores the community’s perception of British media and its view of its own transnational links. While some of the issues and concerns raised in the report exist today, we note that it is out-dated — for example, many CSOs explored no longer operate today.

- **Publication: Michael Collyer (2004). ‘*Navigation guide to refugee populations: Algerians*’, The Information Centre about Asylum and Refugees in the UK (ICAR)**

The importance of this document is that it gives a detailed account of the Algerian diaspora up until 2004:

Abstract: “As part of a series of navigation guides on refugee communities, this guide provides an overview of the subjects of relevance for Algerian migration and settlement in the UK. A historical account of circumstances in Algeria which led to forced migration is provided before moving onto a profile of the Algerian community in the UK, covering topics such as geographical distributions, religion, education and employment.”

Related also to the above:

- **Collection of publications by Michael Collyer carried out between 2002-2006 on the Algerian community in UK²⁴**
 - (2006). ‘When Do Social Networks Fail to Explain Migration? Accounting for the Movement of Algerian Asylum-Seekers to the UK.’
 - (2006). ‘Secret Agents: Anarchists, Islamists and Responses to Politically Active Refugees in London’.
 - (2004) ‘Navigation Guide to Refugee Populations: Algerians’, The Information Centre about Asylum and Refugees in the UK (ICAR)
 - (2004). ‘The Dublin Regulation, Influences on Asylum Destinations and the Exception of Algerians in the UK’
 - (2003). ‘Are There National Borders in Cyberspace? Evidence from the Algerian Transnational Community.’
 - (2003) ‘Explaining Change in Established Migration Systems: The Movement of Algerians to France and the UK’.
 - PhD thesis: Michael Collyer. University of Sussex (2002). ‘Explaining change in established migration systems: the movement of Algerians to France and Britain’.

Please refer to appendix for other publications and resources.

Other Media Resources

- **YouTube: The First Algerian Cultural Festival in London**
<https://www.youtube.com/watch?v=mNcaCOISkG4>
- **Collection of YouTube clips interviewing Algerians in Finsbury Park, London**

These clips, as well as other random ones, offer advice and tips on living in London or the UK and tips for those thinking to move to the UK. While it is directed at an Algerian, Arabic speaking audience, it is an important data source for future research as it offers insight into many daily experiences of

²⁴ Michael Collyer is a Professor of Geography at the University of Sussex's Centre for Migration Research, International Development).

Algerians living in London or UK. The fact that there are many clips regarding immigration advice may indicate there is lack of official information for current or prospective immigrant Algerians, which is a concern for many in the community.

Some of these clips on YouTube include:

- Clips featuring British-Algerians in Finsbury Park, London:

<https://www.youtube.com/watch?v=KrRxZpXcHy4>

<https://www.youtube.com/watch?v=IQsj46VbboQ>

<https://www.youtube.com/watch?v=bRDwwJgrlAQ>

- Clips featuring British-Algerians in Birmingham:

<https://www.youtube.com/watch?v=dgpWtcq0hs0>

- **Collection of YouTube videos for the Algerian Community Conference in London**

These feature a number of gatherings where British-Algerians discuss their community's needs. Although out-dated (uploaded between 2011-2012), these videos showcase the community's concerns over issues related to immigration, health services and youth provisions.

- **Short Documentary: Café El Ghorba قهوة الغربية**
https://www.youtube.com/watch?v=mfG-7XBN_Gg

This is a short documentary about the story of a coffee shop owner. The owner talks about his life and business in UK. It also interviews some of his customers, family and friends who shape his life as a British-Algerian.

3. Notable British-Algerians or Algerians Residing in UK

- **Elyes Gabel:** Actor
- **Rachida Lamari:** Artist
- **Tarik O'Regan:** Composer
- **Simone Lahbib:** Scottish-Algerian actress
- **Zaida Ben-Yusuf:** Portrait photographer

BRITISH-EGYPTIANS

1. Civil Society Organisations ²⁵

The DCLG's 2009 report notes that British-Egyptian civil society organisations are limited in number and in scope as they are restricted to cultural and social events²⁶. Coptic civil societies revolve around spiritual services and education as well as social events. Nevertheless, there are a few small-scale initiatives for the community's well-being (i.e. after school classes, football clubs, and charities for disadvantaged groups in Egypt²⁷ and for burial services). Concerns here are that the community's needs are not being articulated to public and local authorities which increases its invisibility overall. There are also questions on how this affects youth, women, and economically vulnerable groups of the British-Egyptian community. We highlight the need for an updated study that explores British-Egyptian CSOs in the UK to identify challenges and opportunities.

Listed are some key organisations²⁸:

- **The Egyptian British Centre | London (services throughout UK)|**
www.egyptianbritishcentre.com

Key services include educational training programs for youth, free professional advice (medical, studying expenses, legal advice and cover expenses for funerals), as well as environmental activities and awareness workshops.

- **The Egyptian Community Association in the UK | London**
www.egyptiancommunity.co.uk

Key services include organising social and cultural events, fundraising for "special causes within Egypt or for Egyptians within the UK who are in desperate need of circumstantial financial assistance".²⁹ The

²⁵ As noted in the methodology section, this reports maps only CSOs that offer services to their communities within the UK. Thus, this report does not undermine the important work of these UK based CSOs or activist groups, however the nature of their work and capacity for serving communities within the UK places them beyond the scope of this report.

²⁶ Department of Local Government and Communities (2009) *The Egyptian Muslim Community in England: Understanding Muslim Ethnic Communities*

²⁷ For example the St. Kyrel Trust in London, has charity programs for sponsoring grants for disadvantaged Coptic students in Egypt. See <http://stkyreltrust.org/sponsor/>

²⁸ As noted in the methodology section, the mapping of local communities CSOs will not include bilateral British–Arab nation societies such as the Anglo-Jordanian Society, British-Moroccan Society, etc.

²⁹ See <http://www.egyptiancommunity.co.uk/what-we-do/>

association also offers support in terms of giving advice on public services and solutions and provides information for other organisations or businesses in the UK.

- **Midlands Egyptian Society | Midlands | www.egyptiansociety.org.uk**

Key services include social events and gatherings for British-Egyptians living and working in the Midlands. The society also collaborates with other Egyptian and Arab CSOs in UK, Europe and Egypt to enhance cultural and social ties.

- **St. Mary & Archangel Michael Church in London & Saint Mary and Saint Mark Coptic Orthodox Centre | Birmingham (Lapworth)**

Both churches offer the Coptic Egyptian community services that focus on religious activities. They also offer activities for children such as football training as well as tutoring sessions in math, English and science.

2. Existing Literature and Information

- **Report: Department of Local Government and Communities (2009) *The Egyptian Muslim Community in England: Understanding Muslim Ethnic Communities***

This report is one part of a series of reports on Muslim communities in the UK. The DCLG's report gives a valuable insight on the community from within - although restricted to Muslim British-Egyptians. It provides an overview of the community's immigration history, demographics, location, identity, ethnicity, language and different religious orientations. It also reflects on the community's socio-economic situation, intra-community and intergenerational dynamics, and the community's cohesion and integration within wider British society. Similar to other reports in this series, it looks into the community's perception of British media as well as its transnational links and its views on British-Egyptian CSOs in the UK.

- **Working Paper: Karmi, G. (1997) 'The Egyptians of Britain: a Migrant Community in Transition', Working Paper. University of Durham, Centre for Middle Eastern and Islamic Studies, Durham.**

Despite its publication in 1997, this article is still among the rare pieces of literature on the Egyptian diaspora in UK. As well as giving an overview on British-Arab migration in general, the article offers a snapshot of the Egyptian community in the 1990s as it looks into many issues concerning them: their history and patterns of migration, employment, identity, religion and integration.

Other Media Resources

- **Documentary: British Satellite News: Egyptians within the UK Community**
<https://www.youtube.com/watch?v=m5b0-PPbGsg>

For further literature on the British-Egyptian community, please see appendix.

3. Notable British-Egyptians or Egyptians Residing in UK

- **Sir Magdi Yacoub (OM³⁰, FRS):** British-Egyptian cardiothoracic surgeon. He is celebrated as the surgeon that carried out UK's first heart and lung transplant in the 1980s
- **Hosney Yosef (OBE³¹):** Radiologist awarded an OBE for his services to medicine in Scotland
- **Anba Angaelos (OBE):** General Bishop in the United Kingdom of the Coptic Orthodox Church. He received of an OBE for services to international religious freedom
- **Mohamed Salah:** Professional footballer for Liverpool Football Club
- **Assem Allam:** Businessman
- **Khalid Abdalla:** Actor
- **Nagy Habib:** Professor of Hepato-biliary Surgery Division of Surgery, Oncology, Reproductive Biology and Anaesthetics, Imperial College London
- **Ahmed Elmohamady:** Professional footballer
- **Mohamed Elneny:** Professional footballer
- **Jade Thirlwall,** member of the British girl group Little Mix (Thirlwall is of Yemeni and Egyptian ancestry)

³⁰ OM stands for 'Order of Merit', an honour rewarded by the Crown in recognition of a distinguished service in the armed forces, science, art, literature, or for the promotion of culture.

³¹ OBE is an order of the British Empire awards. It stands for 'Officer of the Order of the British Empire'.

Arab Gulf Communities in the UK

Overview:

Communities from the Arab Gulf (the Gulf Cooperation Council States (GCC)) mostly reside in the UK as higher education students, mostly on government scholarships –thus live in the UK on a full-time yet temporary basis. A very small minority may work in the UK or settle but this group is perceived as extremely small compared to other British-Arab communities.

In 2005, the King Abdullah Scholarship Program (Currently King Salman's Scholarship Program) was launched and is one of the largest in the Arab Gulf states to offer scholarships to study at UK universities. This may partly explain why **31,170** people in England and Wales identified as being born in Saudi Arabia in the 2011 Census, making Saudi Arabia the third largest Arab country of birth after Somalia and Iraq (see section 3).

The scholarship pays tuition fees for students' English language courses and both their undergraduate and postgraduate studies (MA or PhD). In cases where students are married or are female, the scholarship also provides living costs for the student's family. As such, many Saudi students and their families reside in the UK between two to seven years. Similar circumstances apply for scholarship programs of Kuwait, UAE and Qatar, though given their small populations; their students' numbers are smaller.

The UK Higher Education Statistic Agency (HESA) ranks Saudi Arabia as the 7th non-EU country with students in UK universities, while Arab Gulf states, with the exception of Bahrain, form the five top Middle Eastern countries with students in UK universities.

Top five Middle Eastern countries with students residing in the UK:		
1	Saudi Arabia	7,950
2	UAE	4,575
3	Kuwait	4,075
4	Qatar	2,860
5	Oman	2,445
Total of GCC students		21905

Source: Table is derived from Universities UK "IFF 2019" report (2019:40)

The Universities UK "IFF 2019" report (2019:40) reports the number of students from all countries of the Middle East in 2017-2018 to be **29,670** students. Based on the above table's figures, Arab Gulf students alone account for **21,905** students.

Arab Gulf Students: Can they have an impact on British-Arab communities?

While Arab Gulf students reside in the UK on a full-time temporary basis – namely under a Tier 4 student visa, the number of years they spend, their

accompanying families (especially PhD students), their bonding with other British-Arab communities and their large numbers (especially Saudi students) are factors that require further examination in terms of their impact on the wider British-Arab community and their positioning in the UK. Arab Gulf students play a role (culturally and socially) in many university student societies. Outside university campuses, they have an economic impact as many Arab Gulf students and their families may rely on British-Arab businesses and communities (real-estate, solicitors, restaurants, Arab community centres, etc.).

In addition, and from an academic perspective, Arab Gulf students, alongside many other international students, contribute to the UK's status as a research nation. In 2017-2018, the UK was ranked as the 3rd largest producer of research publications (after the United States and China) (Universities UK IFF Report, 2019:25). UK publications co-authored with Middle Eastern Students between 2015 and 2018 totals **27,939** publications (ibid, 2019:41). In the top five Middle Eastern countries with students that have co-authored UK publications, Saudi Arabian students ranked 2nd place, Qatari students ranked 4th and Emirati Students ranked 5th.

Total UK publications with Middle Eastern co-authors between 2015-2018	
Israel	6,327
Saudi Arabia	5,536
Iran	4,334
Qatar	2,280
UAE	2,106

Derived from Universities UK International facts and figures 2019 report, (2019:41)

As such, it is important not to dismiss Arab Gulf students as temporary stayers and overlook the academic, economic, cultural and social possibilities this group can add to the wider British and British-Arab public.

We recommend further examination of Arab Gulf communities in the UK, looking into how they can play a positive role in the British public's perception of Arabs as well as their impact on British-Arab communities.

1. Civil Society Organisations

Given their temporary stay, there are no civil society organisations for the GCC communities similar to those of other British-Arab communities. Rather, GCC communities connect around student societies in UK universities (e.g. Muslim students society or Arab students societies, etc.), or around student city clubs usually under the supervision of their countries' cultural attaché's (e.g. Saudi Media Professionals Club in UK, Kuwait Students Union in UK, etc.). There are also many online platforms for GCC students in UK. Mostly

these clubs or online platforms evolve around social gatherings and many times provide student related advice, workshops and information on events³².

As this report does not include listing student societies, these small communities and societies will not be listed here but we note their importance.

2. Existing Literature and Information:

- **Book Chapter: Christa Salamandra (2005). 'Cultural Construction of the Gulf and Arab London' (p. 73 - 96); in Paul Dresch, James Piscatori (2005) *'Monarchies and Nations: Globalisation and Identity in the Arab States of the Gulf'*.**

This chapter examines the transnational process in constructing Arab Gulf identity and how London as a global city plays some role in this. As stated by the author, the chapter examines "*one aspect of the Arab London phenomenon: the role of a global city in the construction and commodification of Gulf Arab imagery and local knowledge*" (2005:73). Its importance to the British context is in its examination of GCC funded cultural production and media platforms in London and Britain in general.

- **Wikipedia Page: Emiratis in the United Kingdom**

This is the only existing Wikipedia page on GCC communities in the UK. It explores the number of people born in the UAE who are residents of the UK, although based on the 2001 Census. It also gives an overview of Emirati students in the UK between 2009-2013 and provides estimations of how many UAE nationals visit the UK every year for various reasons (around 4000 Emiratis). The page is clearly out-dated. Moreover, there are no pages for other Arab Gulf communities in the UK.

- **Report: Department of Local Government and Communities (2009): *The Saudi Arabian Muslim Community in England*. Communities and Local Government.**

This is a rare study on the largest Arab Gulf community in the UK. The report is one part of the DCLG's 2009 study on Muslim communities in Britain (other Arab Muslim communities explored include the British-Somali, British-Moroccan and British-Egyptian communities). Although the report's findings are not representative of the Saudi community in the UK, it does give an overview of the community's migration patterns (usually students), demographics, identity, ethnicity, socio-economics and language. Similar to other reports in this series, it looks into the community's perception of British media.

³² Examples include the Saudi Student club London [@LonSSCUK](#) and the Kuwait Students Union in UK [@UKNUKS](#).

- **Book:** Al-Rasheed, M. (2005). *'Transnational Connections and the Arab Gulf'*.

This book explores the complexities of transnationalism and globalisation in the Arab Gulf itself and beyond. Two chapters are relevant to the British context, namely: chapter seven, *'Saudi religious transnationalism in London'*; and chapter eight, *'Wahhabism in the United Kingdom: manifestations and reactions'* by Jonathan Birt.

- **Blogpost:** *'Problems Faced by the Bidoons in UK'* in *European Network on Statelessness*.

This post sheds light on the immigration issues that 'Bidoons' in the UK face. In particular, it explores the UK Home Office's laws and regulations in dealing with the Bidoons' immigration status (i.e. granting them refugee status, protection, asylum, or Leave to Remain).

Statistics for Arab Gulf Students in UK

- **Webpage:** UKCISA.com (UK Council for International Students Affairs): International student statistics: (Last modified: 19 September 2018). Available at: <https://www.ukcisa.org.uk/Research--Policy/Statistics/International-student-statistics-UK-higher-education>
- **Statistics** (Excel sheet): HESA (Higher Education Statistic Agency). Available at: <https://www.hesa.ac.uk/data-and-analysis/sfr247/figure-11>
- **Publication** (Statistics): Universities UK International: International Facts and Figures 2018. Available at: <https://www.universitiesuk.ac.uk/policy-and-analysis/reports/Pages/international-facts-and-figures-2018.aspx>

Other Media Resources

- **Overview of YouTube clips, documentaries and vlogs:**

There is an abundance of YouTube material (in Arabic) created by Arab Gulf students reflecting on their experiences as students living in Britain.³³

³³ One example is Saudi vlogger Jana (Jana Vlogs). See: www.youtube.com/channel/UCaaFdZqxEtlK1v2V9Yvt2w

BRITISH-IRAQIS

1. Civil Society Organisations

British-Iraqi CSOs in the UK are numerous and diverse given the diversity of the Iraqi community (different religions, sects, ethnicities), the various historical patterns of Iraqi immigration and the Iraqi political context. Hence, the report can only note a few key organisations. This by no means suggests that organisations not listed are less beneficial.

- **Iraqi Association | London| www.iraqiassociation.org**
The Iraqi Association was established in 1987. It is a secular organisation. Among its missions are highlighting relevant concerns affecting the Iraqi community in the UK as well as informing media on topics related to the British-Iraqi community and Iraq. For its own community, the Iraqi Association provides advice for asylum seekers and refugees, interpretation and translation services, legal advice, volunteer recruitment, English classes, as well as advice regarding housing, health and mental health services. It produces a newsletter titled “*al-Muntada*”.
- **Iraqi Welfare Association | London | www.iraqiwelfare.org**
The Iraqi Welfare Association provides advice for the Iraqi community on housing, education, benefits, immigration and asylum, as well as translation and interpreting services. IWA also runs community events for both youth and the elderly and promotes the British-Iraqi community’s social inclusion within British public life. Their website is a good source for many community centres and organisations in UK.
- **Iraqi Youth Foundation (IYF)³⁴ | [@IraqiYouthFdn](https://www.instagram.com/IraqiYouthFdn)**
IYF was founded by young British-Iraqis. It aims to unite Iraqi youth within the UK and is considered as “one of the few organisations that have successfully brought together Shi’a, Sunni, Christian and Jewish youth”. It does so by fostering debate and running many cultural events, seminars, workshops for both young Iraqi men and women. It also tries to link between Iraqis in the UK and in Iraq.

2. Existing Literature and Information

- **Report: Department of Local Government and Communities (2009), The Iraqi Muslim Community in England: Understanding Muslim Ethnic Communities**

This report was commissioned by the DCLG with the aim of mapping and understanding the Iraqi community from within. The qualitative element of the

³⁴ The Iraqi Youth foundation is also active on Facebook:
<https://www.facebook.com/groups/2211514674>

report –although not being representative due to the small, targeted sample as well as exploring only the Muslim Iraqi community– brings out some of the community's concerns and its internal dynamics. It gives a historical backdrop of the community's migration to the UK, demographics and key locations. It highlights a growing gap between second and third generation Iraqis and newcomers as well the widening gap between middle and working class British-Iraqis. The report highlighted many issues and concerns regarding gender inequality, unemployment, under achievement in education and various concerns. While there are plenty of civil society organisations and community centres, the report highlights the shortage of women in leading roles and that many smaller community organisations need training in basic skills (i.e. applying for funding or delivering efficiently and professionally). Some community members are reported as being “very critical of the lack of interest from [the British] government and the authorities about the community”³⁵. While an important report, it remains out-dated (i.e. April 2009) and a follow-up report is urgently needed.

- **Working Paper: Géraldine Chatelard (2009) *Migration from Iraq between the Gulf and the Iraq wars (1990-2003): historical and socio-spatial dimensions*. Centre on Migration, Policy and Society, University of Oxford.**

Abstract: “This paper analyses trends and patterns of migration from Iraq with a focus on the movement of those Iraqis who left their country between the Gulf war in 1990-1991 and the Anglo-American invasion of Iraq in April 2003. The conceptual frame of migration orders is used combined with approaches suggested by social geography and social anthropology. The first part sketches the dynamics, flows, directions, geographical poles and sociological features of Iraqi emigration before the 1990-1991 Gulf war. The second part looks in more details at the reshaping of the Iraqi migration order that took place between the Iraqi invasion of Kuwait in 1990 and the end of 2002. The last part considers a series of social variables (familial, communal/corporate and class) relevant for migration dynamics in the regional context and in Iraq. The paper discusses the relevance of distinguishing between the political and economic causes of emigration; argues that a combination between forced migration and collective dynamics characterises the post-Gulf war Iraqi migration order; and evaluates the role of migrants' social networks at the regional and global levels. It is finally argued that the new migration order that emerged from embargoed Iraq launched long- lasting and far-ranging collective migration dynamics that need to be accounted for to understand the migration movements taking place from post-Ba'thist Iraq.” (Chatelard, 2009:2) ³⁶

³⁵ Department of Local Government and Communities (2009) *The Iraqi Muslim Community in England: Understanding Muslim Ethnic Communities*.pg.56

³⁶ Géraldine Chatelard (2009) *Migration from Iraq between the Gulf and the Iraq wars (1990-2003): historical and socio-spatial dimensions*. Centre on Migration, Policy and Society, University of Oxford.

- **Report: International Organisation for Migration (2007) Iraq: Mapping Exercise, London, 2007**

The study identified some of the important communication channels and services used by the Iraqi community in the UK. These included council services (library, citizens' advice centres, job centres, etc.) as well as media platforms and transportation routes. A brief overview of the Iraqi community in the UK along with their size and geographical locations are explored. The report applies both quantitative and qualitative methods, though on a small non-representative sample. It focuses on London (due to a bigger Iraqi community residency) but also includes community members from Birmingham, Manchester, Derby, Cardiff and Glasgow.

- **Report: European Council on Refugees and Exiles (2008), 'Five Years On, Europe is Still Ignoring its Responsibilities Towards Iraqi Refugees'.**

This document reports the findings of a survey conducted in February 2008 by the ECRE on the treatment of Iraqi refugees and asylum seekers in Europe. It highlights European countries' weak response to Iraqi refugees and the dangerous routes that they must endure to reach safety. It includes statistics on applications made for asylum as well as resettlement in European countries including the UK. It also explores patterns of forced or mandatory returns administered by EU governments.

Please refer to the Appendix for further literature.

3. Notable British-Iraqis or Iraqis Residing in UK

- **Dame Zaha Hadid (DBE³⁷):** World-renowned British-Iraqi architect (passed away in 2016)
- **Jim Al-Khalili (OBE³⁸):** Professor of Theoretical Physics, broadcaster and author. He is famous for his 2009 BBC series Science and Islam.
- **Lowkey (Kareem Dennis):** British-Iraqi Rapper
- **Selim Zilkha:** Founder of Mothercare
- **Andy Serkis:** Actor and director

³⁷ DBE is an order of the British Empire award. It stands for '*Dame Commander of the Most Excellent Order of the British Empire*'.

³⁸ OBE is an order of the British Empire awards. It stands for '*Officer of the Order of the British Empire*'.

BRITISH-JORDANIANS

1. Civil Society Organisations

British-Jordanians are among the smaller British-Arab communities, based on the 2011 Census. This may explain the difficulty in finding British-Jordanian community centres other than the Anglo-Jordanian Society, which mainly focuses on bilateral relations between the UK and Jordan, and thus does not fall under the scope of this report³⁹.

2. Existing Literature or Information

- **Academic article: Al-Hamdan, Z. et al, (2015). ‘Experiencing Transformation: The Case of Jordanian Nurses Immigrating to the UK’, *Journal of Clinical Nursing* (24), pp. 2305–2313.**

This study conducted qualitative interviews with twenty-five Jordanian migrant nurses to examine their experiences of immigrating to work in the UK’s health sector. The study highlights that to provide high quality nurse care, it is integral to understand the experiences and journeys that international nurses go through and their “*far-reaching effects and consequences involving not only the individual but also their home and host country families and their professional networks*”.

- **Newspaper article: Fadia Faqir (2007). ‘As soon as the fresh air touched my hair I began to cry’, the Guardian, Published 22, October 2007.**

3. Notable British-Jordanians or Jordanians Residing in the UK

- **Fadia Faqir:** Author and academic. Her novels include *My name is Salma*.
- **Naji Abu Nowar:** Film director, producer and writer. Some of his work includes *Death of a Boxer* and *Theeb*.
- **Nadim Sawalha:** British-Jordanian actor who has made over a hundred appearances in various British and Western movies and television series

³⁹ As noted in the methodology section, the mapping of local communities’ CSOs will not include bilateral British–Arab nation societies (e.g. Anglo-Jordanian Society, British-Moroccan Society, etc).

such as *Syriana* and *West is West*. He is also father of Nadia and Julia Sawalha.

- **Nadia Sawalha:** Television presenter and actress, known for her role in *East Enders*, *Loose Women* show and *Celebrities Master Chef*.
- **Julia Sawalha:** Actress who appeared in BBC's *Absolutely Fabulous*, *Pride and Prejudice* and *Loose Women* show.
- **Ayah Marar:** Singer, songwriter and radio show presenter.
- **Nabil Shaban:** Actor and founder of *The Graeae*: a theatre group for performers with disabilities. He is known for his role as *Sil* in the *Doctor Who* series.
- **Princess Badiya bint Hassan:** Barrister and co-founder of Mosaic for Interfaith (now under HRH Prince Charles Trust - Prince's Trust).
- **Royal Jordanian:** Famous biker-vlogger living in UK. He has 1.2 million subscribers on his YouTube Channel.

In the political field:

- **Nabil Najar:** Political consultant and commentator. He is also director and co-founder of *Conservative Progress*⁴⁰, a group of young conservatives aiming to bridge the gap between grassroots and the Conservative Parliamentary party.

⁴⁰ For more on *Conservative Progress*, see: www.conservativeprogress.co.uk

BRITISH-LEBANESE

1. Civil Society Organisations

Searching for British-Lebanese CSOs online was not a straightforward task. Websites for some community centres need development in terms of online presentation to enhance their visibility, their achievements and their integration within the wider British society. As a first simple step, we recommend that websites of the embassy and various CSOs promote one another more efficiently to make British-Lebanese community centres more visible to the general public.

Online research showed the following organisations:

- **The British Lebanese Association | London**
| <http://www.britishlebanese.org>

Established in 1984, this bilateral organisation works to encourage relationships and cultural understanding between Britain and Lebanon. It also targets British-Lebanese or Lebanese in the UK by providing various cultural activities as the association “*operates through a series of subcommittees of which the Events Committee, the Music Committee, the Arabic School and the Newsletter Committee are examples*”⁴¹. It also welcomes ideas for forming other committees and its membership is open to Lebanese and British citizens interested in Lebanon. On its website the association also promotes many Lebanese related cultural events in UK⁴². The association runs the Lebanese Arabic School at David Game College.⁴³

- **Lebanese Community North of England | Manchester**
www.lebanesecommunity.co.uk | [@Lebaneseuk](https://www.instagram.com/Lebaneseuk)

The community states that it is for “all Lebanese, regardless of religion or political persuasion, as the community is about bringing Lebanese people together”.⁴⁴ **Key services:** provides social, cultural and educational events for Lebanese or British-Lebanese in Northern England and across the UK.

⁴¹ The British Lebanese association website: ‘Mission Statement’ webpage:
http://www.britishlebanese.org/mission_statement.htm

⁴² The British Lebanese Arabic School at David Game college:
http://www.britishlebanese.org/past_events.htm

⁴³ see their at: <http://davidgamearabic.co.uk/>

⁴⁴ Lebanese Community North of England Website:
<http://www.lebanesecommunity.co.uk/home.html#>

- **Lebanese Welfare Community | London**

www.lebanesewelfarecommunity.com | [@LebaneseWelfareCommunity](https://www.instagram.com/LebaneseWelfareCommunity)

Key services: among the main focuses of this community is providing services for youth. It has established the Lebanese Youth Foundation (LYF) (<https://lebanesewelfarecommunity.com/lyf/>) which provides younger members (18-30 years old) with Islamic programmes and events in English such as trips, Islamic lectures, and *Muharram Majales*. It also includes a Scouts' Club for youth to enjoy outdoor activities and experiences that boost their confidence and fulfil their potentials. The centre includes a Saturday Arabic school for children between the ages of 3 and 14.

- **Al-Amal Lebanese Community | London**

The community states that it is “a non-profit making and non-political organisation working for the benefit of the Lebanese community living in Greater London, who may or may not be refugees”. **Key services:** provides help in cases of poverty, sickness and distress by providing advice and support in translating and interpreting services related to welfare benefit, health, housing, education, employment and training. The community also provides language and other subject classes, arts, media training and Arabic language courses (for native and non-native speakers). It also provides recreational and leisure facilities for all groups.⁴⁵

- **Our Lady Of Lebanon Maronite Catholic Church | London |**

www.maronitechurch.org.uk

As well as providing religious services and celebrating religious festivities, the church runs an Arabic school for young people up to the age of 17.

Organisations for art and cultural festivals

- **The Lebanese Festival UK |**

www.lebanesefestival.uk | [@LebaneseFestivalUK](https://www.instagram.com/LebaneseFestivalUK)

The Lebanese Festival was formed in 2009 and takes place in summer (usually in July). The festival organisers state that they are “*strictly non-religious, and non-political. Just Lebanese who are united together to bring the community together through music, food, art, dance and sharing the Lebanese culture*”.⁴⁶

⁴⁵ Al- Amal Lebanese community page on Brent council website:

<https://www.brent.gov.uk/your-community/community-directory/al-amal-lebanese-community/>

⁴⁶ videos on of the Lebanese Festival events can be found on their Facebook page :

[@LebaneseFestivalUK](https://www.instagram.com/LebaneseFestivalUK)

2. Existing Literature and Information:

- **Anthony McRoy (no date) 'Arab Christians in Britain', NABA.**
http://www.naba.org.uk/the-library/articles/Diaspora/arab_christians_in_britain.htm

The article is about Arab Christians in general and includes information on the Christian Lebanese community in Britain.

- **Report: Abdallah, A. and Hannam, K. (2013). 'Hospitality and the Lebanese Diaspora: A Critical Perspective', *e-Review of Tourism Research***

Abstract: "Diasporas are rarely analysed from a hospitality perspective. The paper reviews and expands on existent literature regarding the Lebanese Diaspora and focuses on the Lebanese Diaspora in London. The paper discusses the conditional and absolute notions of hospitality in relation to western and non-western cultural norms. Hospitality is thus examined from a cultural perspective in order to understand methods of consumption. The ways in which the 'early traditional Lebanese migrant' and the 'modern recent Lebanese migrant' interact in terms of hospitality is analysed. The conclusions identify future avenues of research".⁴⁷

- **Halliday, F. (1992) 'The Millet of Manchester: Arab Merchants and Cotton Trade', *British Journal of Middle Eastern Studies* 19(2): 159–76**

This book explores the history of Arab immigrants in general, however it includes sections on immigrations from Lebanon and Syria. The book, published in 1992, is part of an earlier investigation carried out by Fred Halliday in the mid-1970s on British-Arab communities and was commissioned by The League of Arab States. It gives an early picture of the first Arabs in Manchester tracing their movements to the Ancient Phoenician traders and merchants (modern day Lebanon). It focuses on Manchester's Arab communities from different religions (Jews, Muslims, and Christians). The book gives attention to Arab merchants from Syria and Lebanon as well as Moroccans.

[Other Media Resources:](#)

- **Short Documentary: 'The Lebanese Community in the UK'. *British Satellite News (BSN)*, Published on 30 Aug 2007.**

⁴⁷ See full articles at:

<https://duckduckgo.com/?q=Hospitality%20and%20the%20Lebanese%20Diaspora%3A%20A%20critical%20perspectiveDiasporas%20are%20rarely%20analysed%20from%20a%20hospitality%20perspective.+site:ertr.tamu.edu&t=ffab&atb=v38-3au>

The short documentary by British Satellite News is one episode of a series on ethnic and religious groups in UK. It reflects on the lives of British-Lebanese and how they experience both their cultures. It also reflects on British-Lebanese as hard workers and touches lightly on the many young members of the community who work in the banking sector in UK. Generally, this is one of the rare documentations of the Lebanese community in UK and more needs to be produced –or if available, then made accessible online.

- **YouTube Channel: Lebanese Welfare Centre London.**

https://www.youtube.com/channel/UCgPvpEtlcyOGTe_ys9nE_jQ/videos

This is mostly focused on Islamic religious sermons and festivities. It also includes some lectures on interfaith dialogue.

To conclude, in contrast to the Lebanese diaspora in the USA, Canada, South America and Australia, the British-Lebanese community has not received much research. Its small population in the UK, compared to the aforementioned countries, may explain this; nevertheless, numbers should not dictate the importance or the possibilities that the Lebanese community in Britain holds. More research and documentation of the British-Lebanese community is extremely needed through documentaries, archives, and other forms of research. In one of the documentaries there was a brief mention of some British-Lebanese individuals working in the banking sector in the UK, it would be a good idea to explore this further.

3. Notable British Lebanese and Lebanese Residing in UK:

- **Amal Clooney:** (nee Alamuddin) International human rights lawyer
- **Baria Alamuddin:** Journalist
- **Mika:** Singer
- **Roula Khalaf:** Award winning journalist and editor of the Financial Times (beginning 2020)
- **Sam Farah:** Journalist and head of BBC Arabic

Skandar Keynes: Former actor in the *Chronicles of Narnia* film series and political advisor

BRITISH-LIBYANS

1. Civil Society Organisations

Searching online for British-Libyan community centres that serve the community itself (as opposed to bilateral relations or political dissent) revealed scant results. Facebook pages on the other hand provided plenty of groups but these do not have a physical presence (i.e. having a centre or office organising events and social gathering) and cannot be identified as CSOs serving the community. Libyan schools across Britain, which were and continue to be funded by the Libyan government through its embassy, play a positive role in bonding families together in various UK cities. Nevertheless, as weekend schools, their role is limited and they can hardly deal with wider issues related to youth, violence, immigration, counselling, etc.

Some literature on the British-Libyan community (Blitz, 2007; Sherine Eltaraboulsi-McCarthy, 2017) may offer an explanation for the absence of British-Libyan CSOs as they highlight the divisions that exist among the Libyan diaspora based on political, regional and tribal lines. They argue that the belief amongst the community that the Gaddafi regime might target dissidents in the UK deepened division and encouraged community members to keep low profiles whilst sticking to small social circles. This may have impacted negatively on the growth of CSOs that could have served the daily needs of ordinary British-Libyans and represented them better in critical moments such as in the wake of the Manchester terror attack in 2017.

We list here two centres (one open for Muslims in general). If more British-Libyan CSOs do indeed exist but are not included, then this is mostly because they are not easily accessed online, which only contributes to the invisibility of the community. We recommend a better online presence in both Arabic and English and better search engine optimisation (SEO) implementation to give better representation of the community.

Community Centres or Organisations (with physical presence)

- **Manchester Islamic Centre and Didsbury Mosque | Manchester**
www.didsburymosque.com

The centre and the mosque serve all Muslim communities in Manchester including the British-Libyan community. **Key services:** counselling on various social issues, educational support, matrimonial services, bereavement, and advice on Islamic jurisprudence. In addition, many social, educational and sports activities are held in the centre for children and adults.

- **Libyan Youth Association | Manchester|**
[@LibyanYouthAssociation](#)

The LYA was established in 1999 for children and young men between the ages of 11-22 (although it also organises some events for young women) to learn about Libya and celebrate their culture. It provides a number of social events and gatherings and runs some self-development workshops for youth (both boys and girls).

Community Facebook Pages

The British-Libyan community is active on Facebook with multiple pages in different cities. This could be due to the divisions between these groups or due to lack of enough physical presence of community centres.

Facebook pages usually advertise many community activities and report achievements of the community and its members. It also provides tips and advice on living in the UK and advertises for many British-Libyan businesses.

- The Libyan Community in United Kingdom
- Didsbury Mosque
- Libyan Community in Europe | [@Iceineurope](#) (many postings from UK)
- Libyans in Britain and Ireland الجالية الليبية في بريطانيا وإيرلندا
- Glasgow Libyan Community الجالية الليبية في جلاسكو
[@glasgowlibyancommunity](#)
- Leeds Libyan Society
- Ain aljalya عين الجالية [@ainaljalaya](#)
- Libyan Community in UK
- Libyan Community Greater London تجمع الجالية الليبية بلندن الكبرى
[@libyancom2012](#)

Facebook pages are not restricted to the above.

Community Arabic Schools

Libyan Schools, established by the Libyan Embassy and the Libyan Cultural Bureau, have been credited by some studies to have played an important role in bonding the community together away from political divisions. Some examples include the following:

- **North Manchester Libyan School**
- **South Manchester Libyan School**
- **Birmingham Libyan School**
- **Liverpool Libyan School**
- **Leeds Libyan School**

- **Glasgow Libyan School**
- **Sheffield Libyan School**

Another Arabic school, not funded by the Libyan Embassy, which is open to Arab communities in Manchester, including the British-Libyan community is:

- **Al Manar Arabic School | Manchester** | <http://almanarschool.co.uk>

2. Existing Literature and Information

There are a number of articles looking into transnational politics and the role of diaspora communities in the politics of Libya's 2011 revolution. Online, there seems to be no availability of a local authority report or research on the community. However, a recent PhD thesis in 2018 has researched the British-Libyan community as a case study to examine the UK's success as a multicultural society (see below). Despite this, we conclude that research on the British-Libyan community is limited, especially on topics concerning youth, gender, development, violence, etc.

- **Publications: Alunni, Alice (2019). 'Long-distance nationalism and belonging in the Libyan diaspora (1969–2011)', *British Journal of Middle Eastern Studies*.**

Although a recent study, the significance of this article lies in its examination of the history and patterns of Libyan migration to the UK before the 2011 revolution.

Abstract: "The article explores the significance of the Libyan diaspora for the politics of the homeland and for nation-building in Libya before the 2011 revolution. The focus is on the migratory flows of Libyan nationals from Libya that resulted in the formation of the Libyan diaspora between 1969 and 2011. The historical analysis of the migratory flows, with a focus on long-distance nationalism projects enacted by opposition groups in exile, is combined with the empirical analysis of the micro-interactional social mechanisms at work in the diaspora that suffuse the everyday lives of individuals. The historical and empirical analysis of the case of the Libyan diaspora provides an opportunity to unpack the mutually constitutive relationship between concepts of nation, nation-state, nationalism and belonging in the context of transnational processes in the twenty-first century."

- **PhD Thesis: Al Naami, Naima (2018). 'Social integration of migrants in a multicultural society: the case of Libyan community in the UK'. Brunel University, 2018**

This study focusses on the British-Libyan community, offering insight on their concerns as an ethnic community and their views about the British government's efforts on this front. It is also a recent study, hence Brexit is

among the issues discussed. While the research is not representative of all British-Libyans, it is a qualitative study with a varied sample that runs across gender and generational lines (i.e. 38 British-Libyans between 18-65, both women and men, and a few civil society community leaders). Issues faced show similarities with those faced by other British-Arab communities such as cross-generational tensions, dual identity issues and feelings of the wider society's resentment towards immigrants. While interviewees express their appreciation for freedom of expression and cultural and religious practice, they believe the UK can do more to improve society relations.

- **Research Paper: Eltaraboulsi-McCarthy, Sherine (2017). The Arab Unrest and Debates on Immigration in the United Kingdom: A Generational Analysis of British-Libyan Youth.**

The article's main arguments are: the need to engage immigrant communities in immigration policymaking in the next decade. It also argues that debates and policies on immigration need to recognise and understand the linkages diaspora communities have with both the UK and their original home countries. In doing so the article explores British-Libyans' experiences and perception of Libya, looking into how a range of factors, from political oppression under Gaddafi to the social, tribal and regional divisions exasperated in the wake of the revolution's turmoil, have all burdened young British-Libyans and their sense of identity. The study also explores young British-Libyans' feelings of belonging to the UK, looking into how experiences of social exclusion, and a rising rhetoric that is phobic of Arabs, Muslims, and immigrants places further burdens on their sense of identity and bonding with Britain.

- **Blitz, Brad K. (2008). Libyan Nationals in the United Kingdom: Geopolitical Considerations and Trends in Asylum and Return. IJMS: International Journal on Multicultural Societies.**

While the paper is out-dated, it establishes a profile of Libyans in the UK up until 2006, looking into their immigration statistics, history and patterns. It also examines immigration laws and the Home Office's guidelines to explain the circumstances under which Libyans seeking asylum at the time had their applications refused thus were removed from the UK. It views that such refusals to grant asylum were a consequence of the renewed relations between the UK and Libya during the time of Tony Blair (i.e. the Memoranda of Understanding between the UK and Libya) and explores this relation between the two countries and its impact on Libyans in the UK.

[Non-academic Articles](#)

When searching for information about the British-Libyan community, online results focused on the following themes, which are mostly negative:

- The Manchester terrorist attack 2017, which takes prominence in search results.
- The role the UK government has played in encouraging extremism in Manchester due to its policies of overlooking young British-Libyans traveling to fight in Libya.
- British Intelligence abducting Abdelhakim Belhaj
- Libyans reactions to the fall of Muammar Gaddafi and the civil war (with opinions for or against the UK's intervention in Libya).
- After digging for further information on the community, some resources with positive tones started to appear (though many were directed at an Arabic speaking audience).

To summarise, in the wake of the Manchester terrorist attack, more negative content comes up in search results about the British-Libyan community. There are very few positive resources on the community available on YouTube.

Our **recommendation** is that there needs to be: 1) more generation of positive content about the community in English on various platforms; 2) better implementation of SEO (Search Engine Optimisation) methods so more neutral and positive content appears first in search results in order to enhance the overall image of the community.

Newspapers

- **The Financial Times: 'The Big Read: Libya's civil war comes home to Manchester', by Sam Jones (May 26, 2017)**
<https://www.ft.com/content/42cabb04-4203-11e7-9d56-25f963e998b2>

The article sheds light on the Libyan revolution, the UK government's intervention and its impact on the British-Libyan community in Manchester and the terrorist attack in 2017. It is included because it also looks into the dynamics of the British-Libyan community in Manchester and notes some of the identity difficulties young British-Libyans face as many feel they are considered outsiders both in Britain and in Libya.

Other newspaper articles that similarly explore topics about the British-Libyan community in Manchester after the terrorist attack in 2017 include:

- **The Financial Times: 'Manchester attack investigation turns to Libyan links', by Sam Jones and Andrew Bounds (May 24, 2017).**
<https://www.ft.com/content/4bc18ae4-4096-11e7-9d56-25f963e998b2>
- **Buzzfeed News: Manchester's Libyan Community Want To Distance Themselves From Salman Abedi (Aisha Gani, published May 26, 2017)**
<https://www.buzzfeed.com/aishagani/libyans-in-manchester-in-shock>
- **New York Times: For Manchester, as for Its Libyans, a Test of Faith, By Rory Smith and Ceylan Yeginsu, May 25, 2017.**

<https://www.nytimes.com/2017/05/25/world/europe/manchester-uk-libyans.html>

- **BBC: Manchester attack: The Libya-jihad connection, By Dominic Casciani (May 24, 2017).** <https://www.bbc.co.uk/news/uk-england-manchester-40037830>

YouTube Content

- **YouTube: BBC Media Action. Our Libyan Debate Show visits London - BBC Media Action. Published on April 2015. [Online]** <https://www.youtube.com/watch?v=E61BrRptswv>

The Libyan debate show *Hiwar Mushtarak* برنامج حوار مشترك (lit. Shared Dialogue) was hosted in London in March 2015. The panel and audience come from the Libyan diaspora across the UK in two shows created by the BBC Media Action Libyan team and the BBC Question Time production team. For more information: <http://bbc.in/1DrmA8e>

In connection with the above:

- **YouTube Channel: Hiwar Mushtark Show** برنامج حوار مشترك

This is an audience-panel debate show where British-Libyans and Libyans in the UK come and discuss issues of their community in Britain and issues of Libya. The program ran across a number of seasons with various episodes. The program is in Arabic. Visit their YouTube channel at: <https://bit.ly/1NhGGG7>

An episode in this program that focuses on the British-Libyan community is:

- **Hiwar Mushtark (episode 9 -season 3) الحلقة التاسعة الثالث الموسم مشترك حوار** <https://www.youtube.com/watch?v=zW1-5fjoVDQ>

This episode discusses how British-Libyans live in a globalised world which impacts on their sense of identity. It also tackles issues of stereotyping British-Libyans after the Manchester terrorist attack, exclusions from job opportunities and the community's integration within wider British society.

- **YouTube: A collection of clips documenting the reactions of Libyans after the fall of al-Gaddafi regime:** <https://www.youtube.com/watch?v=dMjd72STEzA>

- **YouTube: ‘A Libyan in London Speaks about Libya’:**
<https://www.youtube.com/watch?v=1pkMQooK44Q> and
<https://www.youtube.com/watch?v=h4JZ5aZXoVs>

Here a young man talks about being British-Libyan, his feelings for Libya, his fear of traveling to Libya due to lack of security and civil war.

- **TRT report “Manchester Attack: City’s Libyan community in the spotlight”.** Published on Jun 12, 2017 [Online]
https://www.youtube.com/channel/UCgPvpEtlcyOGTe_ys9nE_iQ/videos

“The conflict in Libya was put back in the spotlight recently when Salman Abedi carried out the Manchester terror attack that left 22 people dead. TRT World’s Sara Firth has spoken to a former Libyan fighter who knew Abedi.”

- **YouTube: ‘We are Libyans, we are Manchester’.** Published on Nov 10, 2017 by a group identifying as Manchester Libyans ([MCR Libyans](#)) [Online]
<https://www.youtube.com/watch?v=R1XAKcl4ubk>

The clip explores the diversity of the Libyan community in Manchester showcasing many Libyan professionals, artists, and university students.

- **YouTube: ‘What Manchester Students Think Of Libya?’ Published on September, 24 2017.**

Aiming to break some of the stereotypes of Libya (perhaps as only a war zone), this clip is a social experiment whereby the presenter goes around the University of Manchester asking local and international students to guess where some remarkable pictures of Libya’s historical sights and landscape were taken.

3. Notable British-Libyans or Libyans Residing in UK:

- **Mohammed El Senussi:** son of Crown Prince Hasan as-Senussi of Libya.
- **Hisham Matar:** Writer and novelist. He is a recipient of the Pulitzer Prize (2017) and PEN America Jean Stein Book Award.
- **Ali Omar Ermes:** Artist and writer. His art has been showcased across various museums and exhibitions including The British Museum, Tate Britain, and Los Angeles Fowler Museum.

BRITISH-MOROCCANS

1. Civil Society Organisations

The below organisations have been identified through our online search and through other research and reports to be the most important and active civil society organisations within the British-Moroccan community⁴⁸:

- **Al-Hasaniya Moroccan Women's Centre | London |**
www.al-hasaniya.org.uk

Al-Hasaniya Moroccan Women's Centre is among the most active British-Arab community centres due to its wide range of services, its engagement with the wider local community, its good presence on various online platforms, and its generation of media and cultural content about the British-Moroccan community. **Key services:** the centre offers assistance and advice on domestic violence, mental health, housing, education, etc. as well as language classes for both Arabic and English. It runs many social and cultural activities for its local community; key among them is its annual Moroccan garden event in October. The centre also provides special services for older men and women in the RBK&C and for the Grenfell Tower survivors. Al-Hasaniya serves women and families from areas other than the RBK&C as it takes referrals from other agencies or organisations.

- **Al Manaar Mosque (The Muslim Cultural Heritage Centre (MCHC)) | London |**
<https://almanaar.org.uk>

The MCHC, which was originally established by the British-Moroccan community, is one of the largest community centres serving Muslim and Arab communities in North Kensington and surrounding areas. **Key services:** spiritual, cultural, social, and educational services. It also offers spaces for civic engagement for young people, projects for the elderly, weekend schools, Quran classes, lectures and workshops. The Al Manaar kitchen and canteen is also open for catering and charity events (for example during the Grenfell Tower tragedy in 2017).

- **Al-Noor Youth Trust | London |**
www.noortrust.org

Noor Trust was established in 1998 and focuses on serving children and youth. **Key services:** Noor Orphans Fund, Arabic schools and Noor Youth. It also supports many other religious and educational programmes and youth activities and programs such as trips, sports tournaments, and camps.

⁴⁸ As mentioned, we have not included groups of bilateral relations between countries as we aim to focus on civil societies that serve the local community.

2. Existing Literature and Information:

- **Report: Department of Local Government and Communities (2009) The Moroccan Muslim Community in England. Communities and Local Government.**

This report is one part of a series of reports on Muslim communities in the UK. It provides insight into the community from within - though restricted to Muslim Moroccans. It gives an overview of the community's migration history and patterns, demographics and location, and gives an overview of the community's identity, ethnicity, languages and different religions. The report also reflects on the community's socio-economic situation, intra-community and intergenerational dynamics, and the community's cohesion and integration within wider British society. Similar to other reports in this series, it looks into the community's perception of British media and its own transnational links. It also explores British-Moroccan civil society organisations in the UK. While important, the report is now out-dated (published in 2009).

- **Book: *Dardasha: Testimonies of Migration by Moroccan Women*, Samantha Herron and Souad Talsi. Al-Hasaniya Moroccan Women's Project**

The significance of this book is twofold; it highlights a unique aspect of Moroccan migration to the UK in that many women were the ones who initiated the move to the UK then brought over their husbands or started families once in Britain. Second, it gives the first generation of migrant Moroccan women the space to tell their stories and showcase images that document their journey and life in the UK.

- **Publication: Myriam Cherti, M. (2008) 'British-Moroccans: Citizenship in Action', Runnymede Trust**

This is based on Myriam Cherti's doctoral dissertation (2008) published as *Paradoxes of Social Capital: A Multi-Generational Study of Moroccans in London*. Presented below is the report's abstract.

Abstract: "Moroccan migration to Britain has a long history and dates back to at least the nineteenth century. However, this migratory movement, along with its stories and lived experiences, remains one of the most 'invisible' and least researched in Western Europe. Little is actually known about British Moroccans. This report endeavours to highlight some of the challenges and achievements of British Moroccans. It forms part of a larger body of work, based on extended fieldwork within the Moroccan community in London. The focus is very much on real lives and real people. The voices of British Moroccans are placed at the fore, in the hope that the richness of their narratives will evince the richness of their experiences, as well as the important economic, social and cultural contributions that Moroccans have made."

- **Publication: Ennaji M. (2014) Moroccan Migration History: Origins and Causes. In: Muslim Moroccan Migrants in Europe. Palgrave Macmillan, New York**

Abstract: “The history of Moroccan migration to Europe is one of unexpected developments and unplanned effects. This is true of colonial migration, labor migration, and most lately, undocumented migration. Adopting a postcolonial historical approach, this chapter reviews the various features of Moroccan migration to Europe and tentatively draws a few parallels from these experiences by covering, in particular, the cases of migration to France, Spain, Italy, the Netherlands, Belgium, Germany, and the United Kingdom.”

Please refer to appendix for further publications on the British-Moroccan community.

Other Media and Cultural Resources

- **Documentary: Al-Hasaniya Moroccan Women’s Centre (2017), ‘Between a Rock and Hard Place: the Plight of Moroccan Pensioners in the UK’.**

The documentary gives a historical background of the Moroccan community in the UK. It then moves to address a concern faced by British-Moroccan pensioners who wish to retire in their native country after years of hard work in the UK, but lack of health coverage obstructs this wish.

- **Online database: Moroccan Memories in Britain | Oral History | Moroccan**

The Moroccan Memories Project is an electronic database which aims to “create an oral and visual history archive collection for generations of Moroccans living in Britain [...]” in order to foster intergenerational dialogue between three generations of Moroccans as well as between Moroccans and the wider British society. It provides an archive of oral and visual history sources, galleries, videos and audios, in addition to a directory of important websites related to Morocco and British-Moroccans.

- **Documentary: Masaraat ‘Moroccan Memories in Britain’**
<https://www.youtube.com/watch?v=puUqghfawAw>

- **BBC London (2018). ‘Ahmed Serhani is known as London's friendliest bus driver. Why?’.** www.youtube.com/watch?v=ldhgQdMPyn8

Published on Dec 4, 2018. This is a brief report on a British-Moroccan bus driver who was featured in a video portrait by Joe Bloom.

- **Joe bloom (2018). ‘Ahmed Serhani, A Portrait’. [Online]**

www.youtube.com/watch?v=IWMY6Fb9skE

Published on Nov 6, 2018. Author's notes: "We can all learn from Ahmed and remember the importance of togetherness and cohesion. Ahmed is now married and the father to a little boy! Copyright Joe Bloom"

Also in Arabic media coverage:

- **Al3mok (Feb 11, 2019):** العشق في بيت المغربي الحاصل على جائزة "ألطف سائق" في لندن
https://www.youtube.com/watch?v=US0IfVW_5Ow
- **Kifache tv (Feb 17, 2019):** من كازا إلى بريطانيا.. تفاصيل مشوار المغربي الذي تحول إلى أفضل سائق حافلة في لندن
www.youtube.com/watch?v=fg8uS9Z31rg

3. Notable British-Moroccans or Moroccans Residing in UK

- **Kamal El-Hajji (BEM⁴⁹):** Serjeant-at-Arms of the House of Commons (in 2015)
- **Moe Sbihi (MBE⁵⁰):** Rower and twice Olympic medal winner
- **Souad Talsi (MBE):** Founder of Al-Hasaniya Moroccan Women's Centre. She has been a member of Mayor Refugee Advisory Panel (MRAP), and Gordon Brown's National Muslim Women's Advisory group (NMWAG).
- **Adam Gemili:** Professional sprinter
- **Amelle Berrabah:** British singer and member of girl band *Sugababes*
- **Chico Slimani (Youssef Slimani):** Singer
- **Houda Echouafni:** British actress (of Moroccan and Egyptian origins)
- **Karima Adebibe:** British model
- **Kieran Djilali:** Professional football player
- **Kingsley Ben-Adir:** British actor
- **Laila Rouass:** Actress

⁴⁹ BEM is the 'British Empire Medal', a medal awarded for meritorious civil or military service worthy of recognition by the Crown.

⁵⁰ MBE is a British order of chivalry; 'Most Excellent Order of the British Empire', which rewards contributions to the arts and sciences, work with charitable and welfare organisations, and public service outside the civil service.

- **Layla El:** Model, dancer, and former WWE wrestler.
- **Malika Zouhali-Worral:** Documentary filmmaker
- **Mariah Idrissi:** Muslim Hijab-wearing model, public speaker, and online personality.
- **Mohammed Karim Sbihi:** Rower and twice Olympic medal winner.
- **Nabil Elouhabi:** Actor
- **Najib Daho:** Commonwealth Lightweight Champion, Super-featherweight Champion boxer.
- **Yassine El Maachi:** professional boxer

BRITISH-PALESTINIANS

1. Civil Society Organisations

The main occurring theme across British-Palestinian CSOs, as expected, is their efforts to advocate the Palestinian cause and Palestinians' rights under the Israeli occupation and its consequential matters (for example, the Palestinian refugees' right of return). Another group of organisations are focused around art and culture as they organise events and exhibitions for various British-Arab communities in general.

- **Palestine Community Foundation (PCF) | London**
www.palestinefoundation.org.uk

The PCF was established in 2018 in collaboration with the Association of the Palestinian community (APC). It is open for British-Palestinians, Palestinians residing in the UK, and non-Palestinians. The PCF *“promotes knowledge and awareness of Palestine, from information on human rights violations to the lyrics of traditional folk songs because both things are core to the Palestinian story”*. Their work initiatives involve providing factsheets, literature and film lists, and scholarship information. PCF also provides Arabic speaking activities (i.e. ‘Dardasha’), cycling tours and photography in Palestine, and student campaigns and events that advocate the Palestinian case. Overall, the PCF has a good online presence with a website and full availability on various social media platforms (Instagram, Facebook, Twitter, LinkedIn, and a YouTube channel).

- **Association of the Palestinian Community (APC) | London**
www.apc-uk.org

APC is one of the key organisations for British-Palestinians or Palestinians residing in UK. It states that it is non-religious, non-political, and non-ideological. APC works for the community by advocating their political struggle effectively in Britain. It also provides a hub for the community to attend cultural and social events. Its London branch is active and has an elected executive committee and constitution. APC encourages groups of 50 or more Palestinians to create their own branch across the UK. One of these is APC Scotland. The APC has a website, a Facebook presence and a YouTube channel.

- **Palestine Return Centre (PRC) | London | <https://prc.org.uk/>**

The PRC is committed to advocating the right of return for Palestinian refugees. PRC offers awareness and education about the Palestinian refugees' plight in the form of events as well as resources on its website (e.g. conference videos, reports, and books). The PRC has a sizeable online presence (website) and is also present on various social media platforms.

Organisations for Art, Culture and Media

Some of the organisation in this category include, but are not restricted to, the following:

- **The Mosaic Rooms | London | www.mosaicrooms.org**

The Mosaic Rooms is a non-profit art gallery and bookshop which is part of the A.M. Qattan Foundation. It collaborates with various partners such as the British Museum, Shubbak Festival, and the Institute of Contemporary Arts (ICA). It aims to support and promote contemporary Arab art and culture in London through free exhibitions, events, film screenings and talks.

- **Banipal Magazine | London | www.banipal.co.uk**

The Banipal magazine supports and celebrates the publication of Arab authors in English translation and organises live literature events in the UK with Arab authors. It is owned by the Banipal Trust for Arab Literature, founded in September 2004.

- **Palmusic | London | www.palmusic.org.uk**

Palmusic states its mission to be making *"a real difference in the lives of young Palestinians, whose lives are being affected by circumstances beyond their control, and to celebrate music as a wonderful bridge builder between people and nations"*. It works in collaboration with The Friends of the Edward Said National Conservatory of Music (ESNCM). Palmusic also links between the ESNCM in Palestine and music institutions in the UK.

- **Zaytoun | London | www.zaytoun.org**

Zaytoun is a UK social enterprise founded in 2004 to support Palestinian farmers under occupation through the fair-trading of their olive oil. Today Zaytoun has developed to offer a wide range of Palestinian artisan foods

sold throughout the UK. It runs a network of volunteer distributors and runs two trips a year for customers to visit Palestine and learn more about the life of a farming family there. It also brings producers to the UK once a year for a Fairtrade Fortnight.

As mentioned, many British-Palestinian CSOs are focused on advocating the Palestinian cause. This is expected and understandable. We highlight, however, the need for these organisations to reflect more on their online platforms (through special pages or hyperlinks) on the contributions and integration of British-Palestinians within the wider British society. This is especially since the community has a great number of successful role models and many art and cultural organisations that benefit various British-Arab communities in general. By sharing such information, political advocacy organisations can maximise the visibility of British-Palestinians in the UK.

2- Existing Literature and Information

Our search shows that most academic literature on British-Palestinians is focused around identity studies (homeland, identity, and generational memories), diaspora politics (student movements and activism) and media studies (diaspora usage of media and media representation). Despite the many well-established Palestinian initiatives in arts and culture, there are limited academic studies on this community's cultural production (here we list one). While studies focus on British-Palestinians' attachment to Palestine and their political engagement to this cause, there is less research on their lives within British society.

Some of the important literature providing early snapshots of the British-Palestinian community include the following:

- **Memoir: Ghada Karmi (1999). *After the Nakba: An Experience of Exile in England*, *Journal of Palestine Studies*, Vol. 28 No. (3), Spring, 1999; (pp. 52-63).**

Abstract: "The year 1998, the fiftieth anniversary of the fall of Palestine, occasioned an outpouring of eyewitness and other accounts of the events of 1948. But relatively few accounts exist of how the displacement affected people's lives in the immediate wake of the exodus from Palestine. The following is one such account, a memoir of the author's early experience in post-war London."

- **Newsletter article: Ghada Karmi (2008). 'Palestinians in Britain', *This Week in Palestine Newsletter*, Issue No. 119, March 2008**

In this article, Ghada Karmi gives a brief overview of the British-Palestinian community; a community she views to be among the most important and

influential of the Palestinian diaspora worldwide. She starts by reflecting on her family's own experiences of losing their homeland and accepting their new country of exile. She then moves to reflect on the British-Palestinian community, their successes in Britain, their earlier patterns of immigration and the different social classes that exist among this community. Karmi also writes about the difficulties in estimating the number of British-Palestinians, especially since many held the nationalities of other Arab countries. The article briefly maps, as of 2008, existing British-Palestinian civil society organisations and other pro-Arab associations that advocate the Palestinian cause. From there Karmi ends her article by highlighting the community's talents and prominent British-Palestinian figures giving special attention to the many Palestinian journalists and media talents, which she views to have been a backbone for many Arab media outlets based in London as well as BBC Arabic.

- **Website: All4Palestine** (www.all4palestine.com)

The *All4Palestine* initiative was established by Talal Abu-Ghazaleh (Chairman and CEO of Talal Abu-Ghazaleh Global) and Sabri Saidam (former Palestinian Minister of Telecommunications and Information Technology). The website is an important resource for the stories of prominent Palestinians across the world in various fields and sectors. It includes the stories of scientists, writers, actors, officials, academics, sportsmen, comedians and businessmen. For a list on notable Palestinians in Britain, please visit: <https://bit.ly/2XFkwb8>

- **Book chapter: Mahmoud, L. (2005). 'British Palestinians: The Transformation of an Exiled Community'. In A. Shiblak (ed.), *The Palestinian Diaspora in Europe: Challenges of Dual Identity and Adaption*, 98-107.**

See below a summary from the article's introduction, quoted at length:

Summary: This essay attempts to assess the efforts of the British-Palestinian Diaspora community to preserve their Palestinian identity by supporting the Palestinian National Movement through political, cultural or financial means, both in Palestine and in the Diaspora. Equally this study seeks to trace the extent to which British-Palestinians have created associations and clubs to support the community in Britain and to protect their political and social interests within the British political system during the last 30 years. An attempt will also be made to analyse historical trends and changes in the agendas of these associations over the last three decades through the analysis of primary sources such as newsletters, pamphlets, general publications, lectures and activities as well as some interviews. [...] The period covered in this article begins with the founding of the Palestine Liberation Organisation in 1964 through to the post-Oslo accords and Wye agreements in the early and late 1990s.

The political, social and economic developments in the homeland and the experiences of the Palestinian Diaspora in the Lebanon and Jordan in the early 1970s and 1980s has had a direct impact on the political outlook of the British-

Palestinian community. [...]. Such a plethora of political views and passionate beliefs merely reveals the community's constant "looking back to" news from Palestine rather than local news in Britain. This reveals their divisions and also explains their lack of visible participation in British local affairs, compounded by their low numbers (estimates range from 15,000 to 20,000 Palestinians residing in the UK) [...].

(Mahmoud, 2005:98)⁵¹

- **Article: Hanafi, S. (2005). 'Reshaping Geography: Palestinian Community Networks in Europe and the New Media', *Journal of Ethnic and Migration Studies*, 31:3, 581-598.**

The article gives an important overview of the waves and patterns of Palestinian immigration to Britain, as well as other European countries, with a focus on scientists and technologists. It also examines technologies of new media and their impact on diasporic movements across national borders.

In addition to the literature above, some recent studies include, but are not restricted to, the following:

- **MA Dissertation: Agata Patyna (2012). 'Identity, cultural production and diaspora politics: An exploration of the work of second-generation Palestinian artists in the UK'.**

Most studies we briefly explored focus on the politics of diaspora, especially in the British-Palestinian case. However this study adds another important dimension by examining the diaspora's cultural production. Its methodology combines performance studies and ethnography. In particular it examines Zaytouna (dance group), Rafeef Ziadah (spoken word artist) and Selma Dabbagh (writer). The researcher states that:

"[...] cultural production serves a dual role for artists in the Palestinian diaspora, both as a tool of resistance and a form of expressing and defining their "Palestinianness" against the context of community and identity fragmentation. Furthermore, since cultural work takes place outside of formal political institutions, it serves as an effective and alternative form of politics, allowing artists to find their own way of relating to the Palestinian cause." (Patyna, 2012:1)⁵².

- **Book: Halperin, A. (2018). 'The Use of New Media by the Palestinian**

⁵¹ Mahmoud, L. (2005). "British Palestinians: The Transformation of an Exiled Community" In A. Shibliak (ed.), *The Palestinian Diaspora in Europe: Challenges of Dual Identity and Adaption*, 98-107.

⁵² Patyna, A. (2012). 'Identity, cultural production and diaspora politics: An exploration of the work of second-generation Palestinian artists in the UK',

Diaspora in the United Kingdom'. Cambridge Scholars Publishing

This book examines the influence of new media technologies on the Palestinian community in Britain whether these technologies be satellite channels, the internet, phone applications and social media. It is of interest for those examining new media and diaspora studies of societies from the Middle East as well as those who work in politics or in government policy and legislation.

- **Publication: Blachnicka-Ciacek, D. (2017) 'Palestine as 'a state of mind': second-generation Polish and British Palestinians search for home and belonging'. Journal of Ethnic and Migration Studies. pp. 1-17.**

Abstract: "This article reflects on the ways in which children of Palestinian exiles born in Poland and the UK relate to their ancestral homeland and how they make sense of their Palestinian inheritance in the present. It argues that while the second generation of Palestinian diasporic subjects maintain links with their parents' homeland these connections are not limited to the intergenerational transmission of cultural identity. The article explores how Palestine 'becomes' important for second-generation Palestinians. It argues that it is the re-occurring waves of violence inflicted on Palestinians that activate and shape their engagement with Palestine. Rather than a sense of attachment based exclusively on a personal connection with ancestral 'roots', the article argues that the second-generation also develop a sense of long distance post-nationalism that transforms their connection with Palestine into a more universal endeavour for justice and against the dispossession. These arguments are based on the findings of a two-year multi-sited ethnography which involved oral history interviews with 35 Palestinians of different generations, carried out in Poland and in the UK, including 15 interviews with second-generation Palestinians, as well as site-specific field visits in Israel and Palestine and follow-up 'return' interviews."

3- Notable British-Palestinians and Palestinians Residing in UK

- **Nima Abu-Wardeh:** Award winning broadcaster and journalist
- **Naim Attallah:** Businessman, publisher, and writer known for previously owning the Quartet Books
- **Layla Michelle Moran:** Liberal Democrat MP for Oxford West and Abingdon
- **Faris Badwan:** Musician known for *Horros* and *Cat's Eyes*.
- **Eugene Cotran:** Circuit judge in England (passed away).
- **Saleem Haddad:** Author of the novel '*Guapa*' which attracted international acclaim and won the Polari First Book Prize in 2017.

- **Reem Kelani:** Singer, musician, writer and a contributor to BBC Radio Four.
- **Marwan Koukash:** Businessman, racehorse owner and previous owner of Salford Red Devils rugby league.
- **Bashar Lulua:** Orchestra conductor. He is of Palestinian-Iraqi heritage.
- **Shadia Mansour:** Singer and rapper.
- **Michel Massih QC:** Queen's Counsel appointed in 1999
- **Layla Rosalind Nashashibi:** Artist and first woman to win the Beck's prize in 2003
- **Tarek Jafar Ramini:** Actor who appeared in *Boston Legal*, *24*, and *Batman*

BRITISH-SOMALIS

1. Civil Society Organisations

The British-Somali community is the largest British-Arab community in Britain and among the first to immigrate to the UK. It has established many community centres varying from large centres that provide key services and receive external funding from local authorities or charities to smaller informal ones. While it is not possible to list all British-Somali CSOs in this report, we showcase a few examples:

- **Ocean Somali Community Association (OSCA) | London |**
www.oceansomali.org.uk

OSCA is among the largest and most notable Somali community centres in London. Its effort in health and wellbeing and in employment skills has led it to win the Third Sector awards in Tower Hamlets.⁵³ **Key services** include providing welfare advice and information, employment and training support, home-school liaison, and BME school governors' recruitment. It also runs a women and health program that includes a FGM awareness project as well as family support programs and sports activities. In terms of its online presence, OSCA has a good, accessible website.

- **Small Heath Somali Community Organisation (SMHESOCO) | Birmingham |**
www.smhesoco.com

SMHESOCO aims to empower the Somali community in Birmingham by providing bilingual information: translations of documents and interpretation or guidance on services related to housing, health services, employment forms, CV writing and other services. The centre provides computer rooms and halls for meetings, training courses or activities. It stresses that it gives priority to teaching ESOL and communication in English to enable the Somali older generation and/or new comers to speak English confidently in Birmingham.

Art and Culture

- **Kayd (Somali Art and Youth Entertainment) | London |**
www.kayd.org

Kayd is an art and culture organisation well known for organising the annual *Somali Week Festival*, which portrays Somali music, art,

⁵³ See report: Options UK (2010). 'Understanding East London's Somali Communities: A study conducted for the East London Alliance'

poetry, and literature. The Somali Week Festival is also part of the Black History Month where African and Caribbean cultures and histories are celebrated. Kayd also works on projects (with Redsea-Online) to promote a culture of reading and writing across the Somali community as well as promoting concepts of diversity and tolerance with emphasis on the importance of debate and discussion.

- **Nomad Project** | www.nomad-project.co.uk

Nomad is a Somali digital archives project. Its co-founder Abira Hussein states that it looks “at inequality/representation/wellbeing in migrant communities using immersive technology”. Nomad Project is centred on gathering and sharing the Somali community’s heritage and sharing it with the wider public through workshops where 3D holograms are presented into the real-life environment. Workshop participants share their stories and collections through creating 3D models using photogrammetry. Nomad is supported by the Heritage Lottery Fund (HLF).

Other British-Somali CSOs traced through reports and directories:

- Birmingham Somali Community (Birmingham)
- MAAN - Somali Mental Health Sheffield (Sheffield)
- Somali Community and Cultural School (Sheffield)
- Hackney Somali Community Association (Hackney, London)
- Sahil Housing Association (Hackney, London)
- North London Islamic Centre (linked to Somali Bravnese Action group.)
- Waltham Forest Somali Welfare Association (Waltham Forest, London)
- Waltham Forest Women’s Association (Waltham Forest, London)
- Somali Banadir Welfare Association (Waltham Forest, London)
- Somali Women’s Advisory Network (Newham, London)
- The Redbridge Somali consortium (Redbridge, London)
- Karin Housing Association (Tower Hamlets, London)
- Somali Integration Team (SIT) (Tower Hamlets, London)
- Al-Huda Mosque and Cultural Centre (Mile End Road, London)
- MIND - The Khat Project. (Tower Hamlets, London)

2. Existing Literature and Information

- **Open Society Foundations (2014). ‘Somalis in European Cities’, Part of the ‘A Home in Europe Project’.**

This report is part of a series that investigates Somali communities across European cities. It gives a summary of what it views to be the population and its demographics, the political context in the UK (namely London and

Leicester), identity, integration, and citizenship. It also looks into issues of education, employment, housing, health, social wellbeing, and security issues related to the Somali community in UK.

- **Options UK (August 2010). 'Understanding East London's Somali Communities: A study conducted for the East London Alliance'.**

This is a key report as it covers one of the largest Somali communities in London and explores a wide range of themes. The report is a community mapping and qualitative study. **Key themes:** population estimation (i.e. in East London, in 2010); background information on the Somali community which includes topics such as identity, intergenerational conflicts, education, employment, housing, and social problems such as the use of qat (khat), radicalisation and extremism; it also reflects on Somali groups' transnational relations with Somalia. A qualitative interview with community members and youth is also conducted to explore a variety of themes. Examples include their perception of their neighbourhoods, the 'Prevent' program, women issues, media representation, relations with the police, relations with their family, and internal ethnic tensions. The report also lists and gives summaries of some of the key literature on the Somali community up to 2010.

- **Report: Department of Local Government and Communities (2009) The Somali Muslim Community in England: Understanding Muslim Ethnic Communities**

This report is one part of a series of reports on Muslim communities in the UK. It gives good insight into the community from within - though focused on Muslim Somalis. It provides an overview of the Somali community's migration history and trends, demographics and locations in the UK and key characteristics of the community such as identity, ethnicity, languages and different religions. The report also reflects on the community's socio-economic situation, intra-community and intergenerational dynamics, gender issues, and the Somali community's cohesion and integration with wider British society. Similar to other reports in this series, it looks into the community's perception and consumption of British media and its transnational links. It also explores Somali civil society organisation issues and concerns and provides an overview of key organisations and key influencers of the community. The report ends with a number of recommendations.

- **Publication: Harris (2004). 'The Somali Community in the UK: What We Know and How We Know it', ICAR UK**

While being an old publication, its importance lies in its detailed examination of the Somali community and its inclusion (in its bibliography) of many sources and literature on the community between 1990-2004. The literature also explores issues of employment, education, women and gender roles, female genital mutilation (FGM), youth, mental health, qat (Khat) use, and the impact Islamophobia after 9/11 has had on the community.

- **Publication: Jones, A. (2007). 'The Unexpected Community: The Needs and Aspirations of Birmingham's Somali Community', Human City Institute.**

Although out-dated, the report's importance lies in its insight into a Somali community located outside of London: in Birmingham. It focuses on issues of housing (conditions, patterns, the private or social rented sector, etc.) as well as homelessness. It also explores education, employment, young people, health and mental health.

Other Media resources

- **Documentary: Where do you belong Somalia or England?**
<https://www.youtube.com/watch?v=Mc5AUKwV58U>
- **Documentary: British-Somalis: A Community Under Siege**
<https://www.youtube.com/watch?v=22loj4JqspE>

3. Notable British-Somalis and Somalis Residing in UK

- **Hanan Ibrahim (MBE⁵⁴):** activist and chairperson of Barnet Muslim Women's Network. She has worked on many initiatives concerning Muslim and African communities in the UK.
- **Magid Magid:** Sheffield's Mayor.
- **Rakhia Ismail:** Islington's Mayor and first Somali-born woman to be Mayor in Britain.
- **Rageh Omaar:** Journalist and writer. He was a correspondent of BBC world affairs and Al Jazeera correspondent.
- **Sir Mo Farah:** International track and field athlete, multiple Olympic gold medallist, World and European champion.⁵⁵
- **Poly Styrene:** Punk Rock singer with X-Ray Spex.⁵⁶

⁵⁴ MBE is a British order of chivalry; '*Most Excellent Order of the British Empire*', which rewards contributions to the arts and sciences, work with charitable and welfare organisations, and public service outside the civil service.

⁵⁵ Mo Farah's personal website: <http://www.mofarah.com/>

⁵⁶ The Guardian, Poly Styrene: The Spex factor. [online]
<https://www.theguardian.com/music/2011/mar/23/poly-styrene-interview>

- **Asma Mohamed Ali:** Community volunteer and receiver of Points of Light Award.⁵⁷
- **Mo Ali:** Film director.⁵⁸
- **Sadiya Ali Hussein:** Founder and Editor of *Elmimag.com* an online platform for Somali youth”.
- **Leyla Hussein:** British-Somali psychotherapist and community activist for young women and girls. She is recognized as one of the BBC’s 100 Women of 2013⁵⁹.
- **Nadifa Mohamed:** Novelist. She won the 2013 Granta "Best of Young British Novelists”.
- **Aar Maanta:** Musician, singer and actor.

In the political field or in Local government:

- Sir Mark Hendrick MP (Labour Co-operative politician)
- Awale Olad – Camden
- Rakhia Ismail – Islington Mayor
- Harbi Farah – Brent council
- Abdi Aden – Brent Council
- Abdulahi Guled – Ealing
- Amina Ali – Tower Hamlets (Labour)
- Abdul Mohamed – Southwark
- Hibaq Jama – Bristol (Labour)
- Omar Ali – Newport City

⁵⁷ See Prime Minister’s Office 10 Downing Street website: “*Supporting the Somali community*”: <https://www.pointsoflight.gov.uk/supporting-the-somali-community/>

⁵⁸ Mo Ali’s page on IMD: <https://www.imdb.com/name/nm3465216/>

⁵⁹ Leyla Hussein co-founded *The Daughters of Eve* organisation. See: www.dofeve.org

BRITISH-SUDANESE

1. Civil Society Organisations

- **Sudanese Community and Information Centre (SCIC) | London |** www.sudancommunitylondon.com | [@Sudanesecommunitylondon](https://twitter.com/Sudanesecommunitylondon) | [@SudanLDN](https://twitter.com/SudanLDN)

Key services: SCIC offers advice on immigration, legal and health issues; it organises awareness campaigns (for example on health and FGM); holds a youth club (SCIC Youth Club); and organises social events (e.g. mother's day, Ramadan *iftar*, etc.). On its website, the SCIC advertises many British-Sudanese art and cultural events. It has a good online presence with an active website that provides content in both Arabic and English (two columns for each webpage). It also has a Twitter page, however its Facebook page is more active and updated (posts from 2019).

- **Manchester Sudanese Tree Development Community (MSTDC) |** www.mstdc.org.uk

Key services: As well as organising sports, arts and cultural events, the centre also cares for community development by creating or finding opportunities for African refugees, asylum seekers and immigrants. The centre provides education and training support to increase its members' employability. Its activities for environment and conservation appeals to its wider local community (from outside the BAME group) and is a great example of how a CSO bonds with its wider community. We recommend that British-Arab communities in general offer a few services that appeal to wider groups within their local community as a way of integration. MSTDC's online presence is good and straightforward, though it is not active on Facebook or Twitter.

- **South Sudan Women's Skills Development (SSWSD) | London|** <https://bit.ly/2UGkfqX>

The SSWSD was formerly known as the Sudan Women's Association and was established by Sudanese women in 1991 with the increase of Sudanese refugees due to the war. Today, SSWSD provides services to all Sudanese women and women from Black and Minority Ethnic groups (BME) in the Camden area. **Key services:** it provides support for women's education, ESOL classes, and helps elderly people with basic English skills so they can carry out day-to-day tasks. Their online presence is not straightforward as it is located on aggregate websites.

- **Sudanese Nubian Association UK (SNAUK) |London | www.nubianuk.org**

SNAUK was founded in London in 1998. It defines itself as a non-political and independent non-profit organisation. **Key services:** it supports members and their families to learn the Nubian language, history and heritage and promotes knowledge about Nubia's civilisation and culture to the wider British and Sudanese public. It organises many cultural and social gatherings, lectures, workshops, arts and folklore events, and provides publications. Its online presence is very good and straightforward and it has a regularly updated Facebook page.

- **Sudanese Doctors Union UK (SDU-UK) | www.sdu.org.uk | [@uk_sdu](https://www.facebook.com/uk_sdu)**

Established in 1976, the SDU-UK&I represents Sudanese doctors living in the UK and Ireland. Its main objectives are the welfare of its members in UK and playing a role in the development of Sudan's healthcare services and medical training. SDU-UK's online presence is good and it is active on various online platforms.

In addition, various leads for other British-Sudanese CSOs were found on online directories, but some appeared to have no online presence or were no longer active. Some examples:

- Sudanese Midland Refugee Community Association (SMRCA) | Birmingham
- Sudanese Heritage Educational Service (SHES) | Birmingham.
- Windows for Sudan (WFS) | Birmingham
- Sudanese Community in Leeds
- Ana Sudaniya Women in Leeds

2. Existing Literature and Information

- **Fábos, A. (2007). 'Between Citizenship and Belonging: Transnational Ethnic Strategies of Muslim Arab Sudanese in the Diaspora'.**

The importance of this paper is that it presents an overview of Sudan's relations with the UK. Through this, readers are invited to better understand the history and pattern of Sudanese immigration to UK.

Abstract: "Among diasporic Muslim Arab Sudanese a 'citizenship tradeoff' can be identified, whereby families move between countries which offer refugee status leading to citizenship and those whose social norms and policies support more familiar gender roles but which do not offer the possibility of naturalisation. This raises critical questions about the nature of citizenship and belonging."

- **Serra Mingot, E. & Mazzucato, V. (2019). 'Moving For A 'Better Welfare'? The Case of Transnational Sudanese Families. Global Networks'.**

Abstract: “The burgeoning literature on welfare migration, or on the likelihood of migrants moving to countries with more generous welfare states, yields mixed results. In this article, we aim to disentangle what kinds of considerations underlie the decisions that migrants and their families make to address their social protection needs when they move to certain places. We explain how Sudanese extended families, with members scattered across multiple countries, draw on formal and informal institutions to meet their needs for social protection. Through a transnational approach, we analyse the mechanisms guiding the access, circulation and coordination of resources to cover different but related social protection domains. We contribute to current debates on transnational social protection by drawing on the life stories of members of a Sudanese transnational family and by expanding on the concept of ‘resource environment’. We based this article on 14 months of multi-sited ethnographic fieldwork with Sudanese migrants and their families in the Netherlands, the UK and Sudan.”

- **Nayel, A.A. (2017). 'Reflections on Contested Identities: Investigating the Narratives of Northern Sudanese Muslim Women in West Yorkshire'. In: *Alternative Performativity of Muslimness*.**

Abstract: “The author offers a robust research work focusing on respondents’ perspectives, daily encounters and experiences in West Yorkshire, with detailed analysis, arguing for an uncoupling of the analytical notion of Muslimness and hegemonic performativities and emphasizing the issues of gender and Islam, including multifaceted Islam and the complexity of identities. She explains how religious identity in the diaspora is mediated by factors such as gender, class, ethnic origin, race and national status. The book provides the narratives of the Sudanese women and draws on performativity and multiple identities relation to the various levels of hierarchy within the diasporic space. She broadly examines and explores how the patterns of life and the social dynamics of West Yorkshire have affected and influenced the women.”

- **Cathy Wilcock (2017). 'Mobilising towards and imagining homelands: diaspora formation among UK Sudanese'.**

Abstract: “This paper examines diasporic identity formation among Sudanese migrants in the U.K. From constructivist perspectives, diasporas form when mobilisations towards a ‘homeland’ initiate processes of collectively imagining that homeland. These mobilising agendas have been analysed as either emotional and/or political and correspond to processes of collective remembering, forgetting or future-making. Drawing on interviews with, and observations of, Sudan-born residents of the U.K., this paper examines diaspora formation among UK Sudanese. It asks what mobilising agendas unite U.K. Sudanese and what kinds of imaginative processes orient them towards their shared homeland(s). This investigation uncovers how multiple and seemingly contradictory processes of diasporic identity formation overlap within

the same 'national' migrant community. It analyses how different mobilising agendas initiate imaginative processes of 'past-making' and 'future-making' which correspond to various types of diasporic identity. In doing so, this paper contributes to debates within constructivist approaches to diaspora formation."

- **Ameena Alrasheed Nayel (2011). 'An alternative perspective: Islam, identity and gender migration of Sudanese Muslim women in the UK'**

Abstract: "This article is yet an attempt to provoke and stimulate minds, to seek an alternative understanding - an accurate one to the multiple nature of Islam. This is done by situating knowledge and mapping history, and including a minority of minorities. African Islam needs more articulation. Muslim women of Africa exist in Europe in silence. They face double/trip jeopardy generated from the interplay of racism and sexism and dominant policies that need to be changed. Sudanese women in West Yorkshire are a representation of these women. Politics, state, religion, ethnicity and social class seem to determine their position in West Yorkshire society, as it did for many other Muslim African women. Presenting them in this article is a step forward to challenging the analogies drawn on them."

- **Plugge, E.; Adam, S.; El Hindi, L.; Gitau, J.; Shodunke, N.; Mohamed-Ahmed, O. (2018). 'The prevention of female genital mutilation in England: what can be done'.**

"Background: Female genital mutilation (FGM) is a global public health issue. Women in the UK are at risk of FGM and its adverse health consequences but little is known about its practice. Since 1985 it has been a criminal offence to perform FGM in the UK and further legislation has tightened the law but FGM continues. Methods - Four community researchers from the Kenyan, Nigerian, Somalian and Sudanese communities in Oxford conducted focus groups and interviews with 53 people to understand the communities' beliefs about how best to prevent FGM. Results - Participants believed that the current UK legislation alone was not sufficient to tackle FGM and might in fact be counterproductive by alienating communities through its perceived imposition. They felt that there had been insufficient consultation with affected communities, awareness raising and education about the legislation. Community-led solutions were the most effective way to tackle FGM. Conclusions - FGM adversely affects communities globally. In the UK, researchers from affected communities gathered data demonstrating the feasibility and importance of involving communities in FGM prevention work. Further research is needed to understand how best to prevent FGM in affected communities and, very importantly, to examine the impact of the UK legislation relating to FGM."

Please refer to the appendix for further literature on the British-Sudanese community.

Other Media Resources:

- **YouTube Channel: The Youth Factor UK Channel | @youthfactoruk**
The Youth Factor is “a British-Sudanese youth group with the aim of promoting the rights, interests and activities of the youth”. It is part of the Sudanese Community and Information Centre (SCIC), mentioned above. The content of its YouTube channel is directed at an English-Speaking audience.

Among its episodes:

- ***This is Youth Factor II: ‘I know two Sudans Q & A’:***
Winners of the writing competition titled ‘Creative Writing from the Sudans’ Q&A session at ‘This is Youth Factor II’.
(Published 18/01/2015) <https://www.youtube.com/watch?v=1HaDgeV8iUo>
- ***This is Youth Factor II – ‘Nubian Spirit Q&A’:***
Q&A session with the people behind the documentary “Nubian Spirit: The African Legacy of the Nile Valley”.
(Published 28/02/2015) <https://www.youtube.com/watch?v=kcqV1a9Flsw>
- ***This is Youth Factor II - Monzz (Stand-up Comedy)***
Comedian Monzz performs at ‘This Is Youth Factor II’.
(Published 28/02/ 2015) <https://www.youtube.com/watch?v=OyicSlcKRsg>
- ***This is Youth Factor II - Sameer Abu Samra***
Sudanese singer Sameer Abu Samra performing at ‘This is Youth Factor II’. (Published 18/01/2015) <https://www.youtube.com/watch?v=384qA7PZz8I>
- ***The Youth Factor - Amira Kheir at the Poetry, Music & Heritage Event***
The Youth Factor & The Poetry Translation Centre presents the Poetry, Music & Heritage event at the Petrie Museum, London, UK
(Published 29/04/2013) <https://www.youtube.com/watch?v=Q54V5FKbvlq>
- **Amira Kheir – Mashena (BBC News Africa)**
Amira Kheir is an Italian-Sudanese singer living in London.
(Published 23/03/ 2010) <https://www.youtube.com/watch?v=ULhtyvKgezQ>
- **Documentaries: Mo Abbaro:**
The documentaries below are about the late British-Sudanese ceramicist Mo Abdulla (or Mo Abbaro), considered one of the world’s finest ceramicists. It showcases his artwork housed in the British Museum and other museums around the world. See:
 - **‘The Ceramicist’**
(Published 18/10/2012) <https://www.youtube.com/watch?v=StYM4CMQeJU>

- **Documentary: 'Mo Abbarno'**
(Published 2/09/ 2016) <https://www.youtube.com/watch?v=Tg84SCrni0I>

3. Notable British-Sudanese or Sudanese Residing in UK

- **Mo Abbarno** (or Mo Abdalla): Ceramic artist. He is one of the most influential artists in the field of ceramics in UK
- **Alexander Siddig** (or Siddig El Fadil): Actor known for his role in *Syriana*, *Kingdom of Heaven*, and *Gotham*
- **Nima Elbagir**: Award-winning senior international correspondent for CNN based in London
- **Zeinab Badawi**: Journalist in BBC world (previously ITV and Channel 4 News)
- **Eliza Shaddad**: Scottish-Sudanese musician
- **Nisrine Malik**: Opinion columnist for The Guardian
- **Mo Ibrahim (Mohammed Ibrahim)**: British-Sudanese telecom businessman. He has been included in the Forbes 2011 billionaire list and in the *TIME* "Top 100" list in 2008
- **Amira Kheir**: Italian-Sudanese singer based in London
- **Leila Aboulela**: British-Sudanese writer (winner of the 2018 Saltire Fiction Book of the Year Award)
- **Fatima Ahmed Ibrahim**: Sudanese activist who resided in London. Founder of the 'Sudanese Women Union' and later a Sudanese parliamentarian

BRITISH-SYRIANS

1. Civil Society Organisations

Prior to the Syrian conflict a very few organisations were already established. Mostly these were for bilateral relationships between UK and Syria and are not within the scope of this report. Since the Syrian conflict, however, many pre-established CSOs shifted to providing humanitarian services to people inside Syria or to refugees including those in the UK. New CSOs were also established after the crisis for the same purpose. We list below key organisations but note that the list is not inclusive of all organisations.

- **Syrian British Medical Society (SBMS)** | www.sb-ms.org
SBMS's main aims include promoting and offering development opportunities for Syrian healthcare professionals and building academic links with British professionals. It also aims to connect Syrian medical professionals in various countries and promote Arab medical societies across the UK. After the conflict, SBMS collaborated with many international initiatives to help Syrians inside Syria. Examples include the Bab Al-Hawa Hospital project, created in Northern Syria, and the National Syrian Project for Prosthetic Limbs, which tries to support Syrians in conflict zones.
- **Syrian Association for Mental Health (SAMH)** | www.syriasamh.com/enIndex.htm
SAMH is a UK based organisation that was established in 2013 by Syrian psychiatrists, psychologists and clinical social workers. It aims to deal with the psychosocial aftermath of the Syrian uprising. It states that it *"aims to serve all Syrian people irrespective of gender, age, religion, and sect, whether inside or outside Syria, and all others living in Syria"*.
- **Syria Legal Development Program (SLDP)** | London | www.syrianldp.com/en
SLDP was established in 2013 as a NGO. Its team includes researchers, lawyers, trainers and human rights advocates. SLDP's mandate is "to promote human rights and the rule of law to minimise the negative humanitarian consequences of the Syrian conflict." Among its important work is the 'QEYAM' initiative where the association produces videos and radio series about applying human rights in conflict zones (e.g. fair treatment of prisoners, prohibition of recruiting child soldiers, etc.). It broadcasts these videos and radio series on some local Syrian channels to reach a wider audience.
- **Syria Relief** | Manchester | www.syriarelief.org.uk | @SyriaRelief
Syria Relief focuses on food security, education, health, shelter, orphan support, water, sanitation and medical deployment inside Syria. The

program also has a section for a Yemen Urgent Appeal. Its funding depends on general donations as well Islamic donations and Zakat.

- **Hand In Hand for Aid and Development | London & Birmingham** | <https://hihfad.org/> | [@hihfaduk](#)
British-Syrians established HIHFAD in 2011. Its employees are in UK, Turkey, Germany and Syria. Its projects cover health, community empowerment, emergency relief, education and a wash program (for refugee and community sanitation). HIHFAD is a charity that depends on donations and on volunteers. In addition, it works with international NGOs to implement projects inside Syria on their behalf and receives direct funding from the UN and government agencies.
- **Syrian Platform for Peace (supported by International Alert) | UK** | www.international-alert.org/projects/syrian-platform-peace | www.facebook.com/Syrian-Platform-for-Peace-865539816831084/
This is a “network that aims to provide a space for diaspora members to coordinate, learn from each other, and jointly work to influence policy and media discussions on Syria”. Through this network, Syrian Platform for Peace facilitates better coordination of the diaspora’s various humanitarian and developmental projects. The initiative depends on funding from ‘International Alert’ which in turn receives its funding from various European and international organisation, NGOs, trusts, embassies and foreign ministries.
- **The Oxford Kurdish and Syrian Association | Oxford** | www.oka.org.uk | [@OxfordFor](#)
OKSA states that it is a non-religious, non-political NGO. Many of OKSA original members are Kurds and Syrians. The association aims to provide Kurdish and Syrian communities in Oxford a place where they can have social gatherings, share information and access support. Volunteers support displaced groups resulting from the Syrian conflict with translations and internet access. They help them to access local services such as health, housing, legal advice, and ESOL language support. OKSA states that its funding relies solely on volunteers’ efforts.
- **Rethink Rebuild | Syrian Community in Manchester** | www.rrsoc.org
The work of Rethink Rebuild evolves around integration, education and advocacy. Rethink Rebuild provides refugees, asylum seekers and immigrants (Syrian and Arabic speakers and other non-Arab groups) with advice regarding integration, access to local services, and language support so they become self-reliant. It has helped UK charities to create ten schools inside Syria with one of them being funded by the Syrian community in Manchester. In terms of advocacy, it organises various events, seminars and academic conferences to encourage discussions on aspects of the Syrian conflict.
- **Syrian Charities and Associations Network in UK (SCAN UK) |**

<http://www.scanuk.org/>

SCAN UK was established in 2015 and is a consortium of various Syrian CSOs for integration, community building and advocacy. SCAN UK members include the following small to medium organisations that are spread across the UK:

- Syria Solidarity UK
- Syria Community South West
- Syria Society of South East
- Mosaic Initiative
- Syrian British Medical Society (SBMS)
- Syrian Association for Mental Health
- Syrian Network Glasgow
- Syrian Society of Nottinghamshire
- The Syrian Arab Association in UK
- From Syria with Love
- Syrian Welsh Society
- Help 4 Syria
- Human Care Syria
- Peace and Justice for Syria
- Syrian Association of Yorkshire
- Syrian Solidarity Campaign
- Syria Society in the Midlands
- Palmyra Relief
- Syria Solidarity UK
- Scotland 4 Syria (Facebook page)

Organisations for art and cultural festivals

- **Qisetna | London** | <http://www.qisetna.com>
Qisetna is a platform for Syrian art and culture. At its heart is the art of the '*hakawati*' (storyteller) as ordinary Syrians get to write and talk about their memories of their homeland, their struggles, and their new host countries in order to reclaim their cultural identity. As well as stories, *Qisetna* also showcases the work of contemporary Syrian artists.
- **From Syria with Love** | <http://fromsyriawithlove.com>
Provides art exhibitions and educational workshops to bring the issues of displaced Syrians to the British public.
- **Mosaic Initiative Syria | London** | <https://mosaicinitiative.org.uk>
The initiative provides urgent humanitarian support (shelters, medical aid, clothing and food) to Syrians displaced inside Syria and refugees in neighbouring countries. The initiative relied "100% on donations through organising fundraising activities" many of which include art and cultural events (art galleries, auctions, festivals, etc.).

- **Reel Syria (2012) | London | www.cultureandconflict.org.uk/artist/reel-syria-firefly-international/ | also: <http://highlightarts.org/projects/category/syria/>**
The Reel Syria was established by Firefly International and worked in collaboration with the Mosaic Initiative for Syria. Its aims were to allow people in Britain to come together with Syrians through music, film and literature.

2- Existing Literature and Information

When entering 'British Syrians' or 'Syrians in UK' into literature search engines, the majority of results relate to Syrian refugees. While this is important, we note that there is not much representation of British-Syrians beyond the crisis. The risk here is that British-Syrians can only be seen as a vulnerable group rather than one that is also active in contributing to British society. This is a delicate issue and requires more thought into how the second narrative can receive wider representation.

Some of the literature located is listed below; please refer to the appendix for further literature on this community.

- **Book (biography): Diana Darke (2018). 'The Merchant of Syria: A History of Survival'**

This is a rare and recently published book that provides some insight into the history of Syrian immigrants in the UK as it narrates a true story of a British-Syrian merchant originally from Homs, Mohammad Shaker Shamsi-Pasha (or Abu Chaker). Below is a summary:

"Barely literate, and supporting his mother and sisters from the age of ten, Abu Chaker built up a business empire--despite twice losing everything he had. Diana Darke follows his tumultuous journey, from instability in Syria and civil war in Lebanon, to his arrival in England in the 1970s, where he rescued a failing Yorkshire textile mill, Hield Bros, and transformed it into a global brand."

The Merchant of Syria tells two parallel stories: the life of a cloth merchant and his resilience, and the rich history of a nation built on trade. Over millennia Syria has seen great conflict and turmoil, but like the remarkable story of Abu Chaker, it continues to survive."⁶⁰

⁶⁰ Preview from Goodreads Website. [Online] Available at:
<https://www.goodreads.com/book/show/37702288-the-merchant-of-syria>

On Syrian diaspora CSOs and Transnational Relations and Activism

- **Report: Amer Katbeh and Nora Jasmin Ragab (2017). ‘Syrian Diaspora Groups In Europe: Mapping Their Engagement In Denmark, France, Germany, Sweden, Switzerland And The United Kingdom’, *Danish Refugee Council’s (DRC) Diaspora Programme and Maastricht University/UNU-MERIT***

The importance of this report lies in its comprehensive examination of many Syrian diaspora civil society organisations in the UK (and Europe). Quoted below is a summary and its set objectives:

“Study background and objectives: This research was commissioned by Danish Refugee Council’s (DRC) Diaspora Programme as part of a project with the Durable Solutions Platform (DSP) joint initiative of DRC, the International Rescue Committee (IRC) and the Norwegian Refugee Council (NRC). This study seeks to explore Syrian diaspora mobilisation in six European host countries: Denmark, France, Germany, Sweden, Switzerland and the United Kingdom. The report focuses on the organisational framework, transnational links and practices of Syrian diaspora groups, by taking into account both internal dynamics and potential lines of conflict as well as the contextual factors in the country of origin and destination. The mapping and study seek to provide a basis for further engagement with the most relevant group of Syrians (associations and individuals) across Europe for consultations on future solution scenarios for Syrian refugees, as well as to enable DRC’s Diaspora Programme to develop activities specifically targeting the Syrian diaspora looking towards the reconstruction and development of Syria.”

- **International Report: Taher Zaman (2014). ‘Networks of self-reliance: A holistic response to the Syrian conflict’, *International Alert*.**

The study’s importance relies on its examination of the networks between Syrian civil societies, international NGOs and CSOs of the Syrian diaspora in the UK. It aims to understand the role that the UK Syrian diaspora plays inside Syria and how it can be enhanced. The report also examines the fragmentation among these organisations in the UK, which mimics the division lines emerging in the Syrian conflict. Only Syrian diaspora groups opposing the Syrian regime are examined here – pro-regime diaspora is not covered.

In relevance to the aforementioned author’s research on Syrian diaspora, see also:

- **Taher Zaman, (2015) ‘The long road to peace: why engaging the diaspora is essential to peacebuilding in Syria’.**

- **Tahir Zaman, (2018). 'The 'humanitarian anchor': A social economy approach to assistance in protracted displacement situations', HPG Working Paper (Humanitarian Policy Group Overseas Development Institute).**

On Media, Syrian Diaspora and Syrian Refugees

- **Andén-Papadopoulos, K., & Pantti, M. (2013). 'The Media Work of Syrian Diaspora Activists: Brokering Between the Protest and Mainstream Media', *International Journal Of Communication*, 7, 22.**

Abstract: "The role of Syrian diaspora activists has been identified as key to both supporting and shaping the world's image of the Syrian uprising. This article examines the multifaceted media work of Syrian diaspora activists, conceptualized as "cultural brokerage" in a global and national setting. Based on personal interviews with activists in exile in five countries, this study identifies and analyses three main aspects of brokerage: (a) linking the voices of protesters inside the country to the outside world, (b) managing messages to bridge the gap between social media and mainstream media, and (c) collaborating with professional journalists and translating messages to fit the contexts and understandings of foreign publics."

Also on media and representation see:

- **Anca Georgiana Radu (2018). 'British Media Representations of Refugees: The Case of The Guardian'. Jönköping University School of Education and Communication', 2018**
- **Annabelle Cathryn Wilmott (2017). 'The Politics of Photography: Visual Depictions of Syrian Refugees in U.K'. *Online Media, Visual Communication Quarterly*, 24:2, 67-82.**

On British Foreign Policy and Syrian Diaspora

- **Zoe Holman (2016). 'The price of influence: ethics and British foreign policy in the Arab Middle East after Iraq', *Contemporary Levant*, 1:1, 12-24. (Note: relevant also to the Libyan and Iraqi diaspora).**

Abstract: "This article examines British approaches to ethics in foreign policy in the post-Blair era through a comparative analysis between London's responses to the 'Arab uprisings', namely the recent upheavals in Libya and Syria, and the Blair government's invasion of

Iraq in 2003. It puts forward fresh perspectives on the role of diaspora groups with progressivist political agendas in challenging prevailing official discourses of British foreign policy. The article argues that the ethics of Britain's strategy in the region continue to be defined by moral inconsistency and incoherence as well as by a problematic relationship to the 'foreign' itself."

On Refugees and Asylum: Programs, Policies, and Needs

- **Heidi Armbruster (2018). "It was the photograph of the little boy": reflections on the Syrian Vulnerable Persons Resettlement Programme in the UK, Ethnic and Racial Studies.**

Abstract: "This article examines the "Syrian Vulnerable Persons Resettlement Programme" (SVPRP) as a specific British response to the "European refugee crisis". Based on an analysis of media reporting (2014–17) and empirical evidence from agencies and volunteers tasked with implementing the programme, this essay reveals the ethical and political ambiguities at its heart. By focusing on the notion of "vulnerability" I argue that the humanitarian configuration of a refugee worthy of care is implicated in two significant practices: exceptionalising a small group of Syrians as legitimate targets for compassion and constructing compassion itself as a rationed resource in a climate of anti-immigrant hostility, austerity and Brexit."

- **Fandrich, Christine, (2013). 'A Comparative Study on the Asylum Landscapes within the EU for Iraqis after the 2003 Iraq War and Syrians after the 2011 Syrian Civil War'. *Robert Schuman Centre for Advanced Studies Research Paper, No. 2013/89*. (Note: also about Iraqi refugees)**

The importance of this article lies in the sources of data it gives and comparative statistics:

Abstract: "This paper attempts to formulate the general asylum landscapes within the EU during the 2003 Iraq War and the 2011 Syrian Civil War. The overall picture gleamed from this comparison is intended to evaluate how the EU and its MS addressed the effects of one Middle Eastern crisis (in Iraq) in order to apply lessons learned to the current crisis in the Middle East (Syria). By concurrently analysing the phenomenon of Iraqis seeking shelter within the European Union following the 2003 Iraq War as well as the occurrence of Syrians fleeing to the EU following the 2011 Syrian civil war, this study attempts to provide a comparative lens with which to view the present-day crisis in Syria, to document the progress regarding asylum adjudication within the EU - indeed how asylum-seekers are granted or not granted protection within the European Union, especially in times of mass

humanitarian crises - and to acquire an understanding of the past in order to formulate new solutions to current crises.”

On education and mental health see the following

- **(Education): Madziva, R. & Thondhlana, J. (2017). ‘Provision of quality education in the context of Syrian refugee children in the UK: opportunities and challenges’, *Journal of Comparative and International Education*, 47:6, 942-961.**
- **(Mental Health): Turner, S. (2015). ‘Refugee blues: a UK and European perspective’, *European Journal of Psychotraumatology*, (6):1.**

Please refer to appendix for further publications and resources.

3. Notable British-Syrians or Syrians Residing in UK

- **Professor Kefah Mokbel:** Breast surgeon and founder of the UK charity Breast Cancer Hope. Ranked as 25th top breast surgeon in the world
- **Ayman Asfari:** Businessman and founder (with his wife Sawsan Asfari) of ‘The Asfari Foundation’ that supports projects for civil society, emergency humanitarian relief and academic scholarships
- **Mustafa Suleyman:** Entrepreneur and co-founder of *DeepMind* which Google bought for an estimated £400 million in 2014.
- **Rana Kabbani:** Writer, broadcaster and cultural historian
- **Mustapha Karkouti:** Journalist and media consultant
- **Nadim Nassar:** Reverend Nadim Nassar is the director of the Awareness Foundation, and the only British-Syrian priest in the Church of England.
- **Nabil Nayal:** Fashion designer who won the Fashion Trust Grant from the British Fashion Council and the Royal Society of Arts Award
- **Khairat Al-Saleh:** Painter, ceramicist, glassmaker and printmaker
- **Patrick Bashir Baladi:** Actor and musician, known for his role in the British show ‘*The Office*’.

- **Souad Faress:** A Ghanaian, Syrian, and Irish actress residing in the UK. She is known for her roles in *Game of Thrones* (season 6) and BBC's Radio 4 program *The Archers*.

BRITISH-TUNISIANS

1. Civil Society Organisations

Our search for British-Tunisians CSOs did not come back with any community centres dedicated to the community's specific needs. The two organisations we found online that serve the community are not catering to British-Tunisians *per se* (one is a bilateral organisation, the other is a mosque). This may explain the presence of many community Facebook pages, perhaps as a way to compensate for the lack of physical community centres.

- **The British Tunisian Society | London**

<https://www.britishtunisiansociety.org/> | [@BritishTunisianSociety](#)

This is a bilateral association focusing mainly on boosting relations between Tunisia and Britain. Bilateral organisations are not usually within the scope of this report, however, as the British-Tunisian community lacks any official CSOs, we list this society since one of its services is to “*strengthen relationships between Tunisian professionals in the UK and British professionals*”⁶¹.

- **ATUGE UK | London** <https://uk.atuge.org/> | Facebook:

<https://www.facebook.com/groups/atugeuk/>

ATUGE UK was founded in 2008 as a non-for-profit association under British law and is part of ATUGE Global Network, an association originally created in France in 1990. Members of ATUGE UK include Tunisians living in Britain, both university students and professionals. As well as strengthening bilateral relations between Tunisia and the United Kingdom, ATUGE UK also provides Tunisians in the UK with a platform for debates, social events and cultural festivals.

- **The Amanah Masjid (The *Muath* Trust) | Birmingham**

<http://www.muathtrust.org/AmanahMasjid.aspx> | [@AmanahMasjid](#)

The centre (trust and mosque) is not restricted to the Tunisian community but open to all Muslim communities. It is frequently mentioned in Facebook pages of the British-Tunisian community in Birmingham as a place for social and cultural events and workshops. The Muath Trust was established in 1990 by the British-Yemeni community, the oldest Muslim community in Birmingham. It is among the largest community led initiatives in the UK and plays an important role in helping Muslim and Arab communities in Birmingham to integrate within wider society. The Trust offers educational

⁶¹ See The British Tunisian Society at: www.britishtunisiansociety.org/

classes, training, social events, and essential services that cater to the needs of different community groups (e.g. women, youth, and the elderly).

Facebook pages (active):

- Tunisian in UK | [@TunisianInUk](#) ⁶²
- Tunisian Association in Birmingham T.A.I.B| [@tunisianbirmingham.tunisian](#)
- Tunisian Community in London | [@TCL.CO.UK](#)
- The Tunisian Community in Scotland

To conclude, similar to the British-Libyan and British-Jordanian communities, the British-Tunisian community hardly has any community centre dedicated to the needs of its members in the UK. The lack of such organisations not only ensures the invisibility of the community, but also leaves it vulnerable in the face of negative incidents when they occur (such as the terrorist attack in Tunisia in 2015 (or in the British-Libyan case, the Manchester attack in 2017) as both communities needed more capabilities for representation, nor was there enough online content generated by these communities in English to counter negative newsfeeds and stereotypes emerging online in the wake of such incidents.

2. Existing Literature and Information:

Research or reports focusing solely on British-Tunisians or Tunisians living in the UK are almost non-existent. However, some literature that examines topics across Arab or North African communities and includes some sections on the British-Tunisian community was identified. We list here the most recent or focused ones. Please refer to the appendix for literature on the British-North African community in general.

- **Pouessel, S. (2016). 'New Linguistic Soundings in Tunisia: Diaspora Returnees and the Political Parameters Of Language Use', *Mashriq & Mahjar*, Vol. 3, no. 2 pp.107-129**

Abstract: "How can one really get involved in any given society without mastery of its language? This seemingly innocuous question, which refers to modes of political participation, sheds light on the cornerstone of political participation for "Tunisians abroad." Beyond that, it also highlights their alternative relation to the local Tunisian colloquial/vernacular. While this relationship may at times enhance their status as outsiders, it also enables them to shift the goal posts of national borders. Building on this hypothesis, the paper analyses the uses of language by two groups from the diaspora which have risen to power: the diaspora of exiles and the 'brain-drain' diaspora.

⁶² Facebook page is created by Mehdi Bahi and is mostly about Tunisian local politics and about building bridges between the United Kingdom and Tunisia.

Regarding the former, exclusive socialisation for decades in their country of exile has meant they have adopted new languages and use different variants of the Arabic language, which they learn through encounters with militants and other people, from North Africa to the Middle East. This paper argues that this unprecedented situation renders the old binary opposition between secular Francophones and Islamist Arabic speakers more complex. The brain-drain diaspora represents another facet of the power nexus in Tunisia: many of its elements have since "returned" to take over the current technocratic government, and have also developed a different relationship with language, which has impacted upon both the codes of politics and identity codes in Tunisian society."

- **Brandon, J. & Pantucci, R. (2012). 'UK Islamists and the Arab Uprisings'.**

This article examines various prominent Arab Islamist individuals who resided in the UK, including members of the Tunisian al-Nahda party. It explores how their life in the UK and their interactions with the Western world influenced their views and actions towards their home countries during the Arab uprisings.

- **Githens-Mazer, J. (2008). 'Islamic Radicalisation among North Africans in Britain'. *The British Journal of Politics and International Relations*, 10(4), 550–570.**

This article is not restricted to the Tunisian community in the UK, but also looks into the Moroccan and Algerian communities as well.

Abstract: "This article examines how symbols of Islamic repression and massacre affect radicalisation among North Africans living in the UK. It suggests that these symbols are an insufficient but necessary cause in the larger process of 'radicalisation', because they provide a basis for perceptions of injustice. In this context, myths, memories and symbols of colonial repression, contemporary repression of free political expression in North African states and current perceptions of western 'oppression' of Islam may be perceived as rationales for 'oxygenation'. Oxygenation here denotes exchanges among different Muslim communities throughout Britain which potentially facilitate terrorist networks. Oxygenation in turn contributes to 'blowback', here in the guise of perceptions among British Muslims of global oppression of the Umma, especially understood in light of the Iraqi and Afghani insurgencies. This article also explores how these symbols may be cultivated and disseminated at popular and elite levels."

- **Omri, Salah-Mohamed (2001). 'Maghrebi Literatures in Britain: Research, Translation, Circulation' in *Britain and the Maghreb: The State of Research and Cultural Contacts*, ed. M.S. Omri and A. Temimi. Zaghouan, FTRSI, pp. 190-196**

Summary: This chapter discusses the developments surrounding accessing

Maghrebi literature in Britain. The author argues that because of the increased physical presence of Maghrebis in Britain and the dramatic development of communications, gaining access to Maghrebi literature for researchers and readers has become far more straightforward.

Please refer to the appendix for literature on the British-North African community in general.

Other Media Resources

- **Mehdi Bahi YouTube channel “Tunisian’s in UK”:** This speaks to an Arabic speaking audience.

3. Notable British-Tunisians and Tunisians Residing in UK

- **Sophien Kamoun (FRS⁶³, MAE⁶⁴):** Biologist and professor at University of East Anglia. He has received a number of science awards such as the Linnean Medal and the Daiwa Adrian Prize.
- **Wafa Zaiane:** Journalist at the BBC Arabic Service in London.
- **Sofiane Gharred:** Banker and credit specialist. He is the founder of *Selwood Asset Management*, which in 2018 won a number of categories in the *EuroHedge Awards*.
- **Radhi Jaidi:** Former professional football player at Birmingham City and Southampton teams.
- **Omar Yaacoubi:** CEO and co-founder of *Barac*, a cyber security and fraud detection company working with the UK government, major banks, and telecoms operators.
- **Karim Hajjaji:** Banker (Global Chief Operating officer at Santander Bank).
- **Hinda Hicks:** Singer.
- **Hasna Kourda:** Entrepreneur (CEO and co-founder of the ‘*Save Your Wardrobe*’ project).
- **Brahim Razgallah:** Economist at JP Morgan Chase & Co.

⁶³ elected in 2018 as Fellow of the Royal Society (FRS)

⁶⁴ elected in 2011 as a member of the Academia Europaea (MAE)

BRITISH-YEMENIS

1. Civil Society Organisations

- **The Liverpool Arabic Centre** | www.liverpoolarabiccentre.org.uk
The centre's most notable contribution to the British-Arab community is the Liverpool Arab Arts Festival (LAAF) which it co-founded alongside Bluecoat. It also provides signposting services for mental health, immigration, public services for Arab families in Liverpool. In addition, it runs an Arabic school as well as GCSE mentoring lessons and adult learning courses.
- **Yemeni Community Association in Greater Manchester** | www.yemeni-community-manchester.org.uk
The centre provides language (English) and IT skills as a main service as well as an Arabic school for the community in Salford. It also offers translation services, support and advice on welfare services and immigration, and signposts to other services. The association also provides various activities for families.
- **The Amanah Masjid (The Muath Trust) | Birmingham**
<http://www.muathtrust.org/AmanahMasjid.aspx> | [@AmanahMasjid](#)
The Muath Trust was established in 1990 by the Yemeni community, the oldest Muslim community in Birmingham. It is among the largest community led initiatives in the UK and plays an important role in helping Muslim and Arab communities in Birmingham to integrate within wider society. The Trust offers educational classes, training, social events, and essential services that cater to the needs of different community groups (e.g. women, youth, and the elderly).

Other active Yemeni CSOs include, but are not limited to:

- Halesowen and Dudley Yemeni Community Association
- Yemeni Community Association in Sandwell
- Yemeni Community Association London
- Yemeni Economic & Training Centre

Organisations for Cultural Festivals

- **Liverpool Arab Arts Festival (LAAF) | Liverpool**
www.arabartsfestival.com

Liverpool Arab Arts Festival (LAAF) has been running annually since 2002 *“as a celebratory event raising awareness and promoting an understanding and appreciation of Arabic culture for both Arab and*

non-Arab audiences in Liverpool and beyond".⁶⁵ LAAF was founded in 1998 by the British-Yemeni community (through the Liverpool Arabic Centre) and Bluecoat (Liverpool's centre for the contemporary arts). Since its establishment, LAAF has grown in partnership to include many major art institutions in Liverpool and is today one of the key Arab arts and cultural festivals in the UK.

2. Existing Literature and Information

- **Halliday, F. (1992). 'Arabs in Exile: Yemeni Migrants in Urban Britain'. I.B.Tauris & Co. Ltd Publishers London, New York.**

Quoted below is the book's summary:

"Arab migration is not just a feature of recent instabilities in the Middle East. The Lebanese and Syrians have a long-established history of migration to Africa, North and South America as well as Europe, while North African Arabs have long established links to France. The Yemeni community in Britain is one of the most established and yet least known of all migrant groupings. Yemenis began settling in British ports at the beginning of the 20th century, and after World War II they became part of the immigrant labour force in Britain's industrial cities. Numbering around 15,000 the Yemenis were the first community from an Islamic country to settle in Britain. More than any other migrant group they have maintained close social and political links with their homelands. Fred Halliday's full-length study is based on research over 20 years in both Britain and Yemen. It portrays the political and economic background to the Yemeni migration and the ways in which changes in Yemen have affected the community in Britain. There are historical and social accounts of the sailor communities in Cardiff, South Shields and Liverpool and of industrial workers in Sheffield, Birmingham and Manchester. Particular attention is paid to the political organisations of the Yemeni community and to the changing identities by which the Yemenis have been known. The study concludes with a discussion of how the community has evolved since 1962 when restrictions were placed on colonial immigration, and of its relationship to the broader flow of Asian and Islamic immigration."

- **Book: Kevin Searle (2009). *From Farms to Foundries: An Arab Community in Industrial Britain*. Bern, Switzerland: Peter Lang UK.**

Summary: "Yemenis constitute the oldest group of Muslim settlers in Britain. They laboured in Britain's seafaring towns in the early twentieth

⁶⁵ Liverpool Arab Art Festival website: <https://www.arabartsfestival.com/about/history/>

century, and played an essential, yet little-known, role in her industrial heartlands after World War II. This book explores the intersections of the themes of racism, class and resistance in the life-stories of Yemeni former steelworkers in Sheffield, Britain's major steel-producing city. These main biographical themes are examined within the broader context of post-war British history. The work utilises a life-story approach, and is dependent on the narratives of the former steelworkers, thus giving an original and highly readable perspective on racism and resistance in post-war Britain."⁶⁶

- **Halliday, F. (2010). *Britain's First Muslims: Portrait of an Arab Community***

Presented below is a summary:

"Fear of the terrorist threat provoked by radical Islam has generated heated debates on multiculturalism and the integration of Muslim migrant communities in to Britain. Yet little is known about Britain's first Muslims, the Yemenis. Yemenis began settling in British port towns at the beginning of the 20th century, and afterwards became part of the immigrant labour force in Britain's industrial cities. Fred Halliday's ground-breaking research, based in Yemen and Britain, provides a fascinating case study for understanding the dynamics of immigrant cultures and the complexities of 'Muslim' identity in Britain. Telling the stories of sailor communities in Cardiff and industrial workers in Sheffield, Halliday tracks the evolution of community organisations and the impact of British government policy on their development. He analyses links between the diaspora and the homeland, and looks at how different migrant groups in Britain relate to each other under the 'Muslim' umbrella. In a fascinating new introduction to his classic study, Halliday explains how it can help us understand British Islam in an age which has produced both al Qaeda and the Yemeni-born boxer Prince Naseem."

- **Directory: Sheffield City Council (2014). *Sheffield Libraries Archives and Information 2011-2014***

This document maps various literatures on the Yemeni community in Sheffield and in the UK. Some of these sources will be included here, however the document is easily accessible online. It also includes a brief history on the Yemeni community with a timeline showing key dates and provides leads on newspaper articles, available census returns and population statistics since 1881, as well as business records.

- **Al Masyabi, M. (2000). 'The Yemeni Community in UK', *Caabu Focus* Vol 6 Issue 1., February 2000.**

⁶⁶ Searle, K. (2009). *From Farms to Foundries*. Bern, Switzerland: Peter Lang UK. Retrieved Jul 31, 2019, from <https://www.peterlang.com/view/title/10975>

For further literature on the Yemeni community in UK please see appendix.

Other Media Resources

- **Documentary: My Life as a Yemeni in the UK**
<https://www.youtube.com/watch?v=q5jPjHJkl3Q>
- **Documentary: Al Jazeera Documentaries: Yemenis in Britain**
This documentary is in English (with Arabic subtitles)
اليمنيون في بريطانيا
<https://www.youtube.com/watch?v=kUwsDZHjME4>
- **Documentary: Al Jazeera World (2015). 'Britain's First Yemenis'**
This documentary is in English (with Arabic subtitles)
- **Documentary: Al-Arabiya Documentary: 'Yemeni community in Britain'**
وثائقي عن اليمنيين أقدم جالية مسلمة وأول من هاجر من العرب إلى بريطانيا منذ ١٤٠ عام
<https://www.youtube.com/watch?v=ns3EoHz21xw>
- **Multimedia Documentary: Peter Fryer and David Campbell (2009) 'The Boarding House'**

This documents the history of Yemenis in Britain as it features the Yemenis in South Shields, on the River Tyne, and in Northeast England. For more on the project visit the following links:

<http://www.northeastphoto.net/?p=1146>
<https://vimeo.com/2931212>
www.youtube.com/watch?v=2dWeK8QJ4KU

To conclude, the history of the Yemeni community in Britain is covered in a number of documentaries in English and in Arabic (available on YouTube), as well as a number of books and some archives of early Yemenis in Britain (showcased on websites of Yemeni communities). Despite being one of the oldest British-Arab communities in the UK with various community centres, there are no reports or studies on the community and its civil society organisations commissioned by a local authority. Similar to other British-Arab communities there is lack in studies focusing on topics such as intergenerational dialogue, youth, women (gender studies). Likewise, there is a lack of studies that explore British-Yemenis' perception and engagement with media, art, and cultural industries as well their perception and involvement with British political life.

3. Notable British-Yemenis or Yemenis Residing in UK

- **Naseem Hamed: Boxer**

- **Norman Hassan:** Musician member of UB40 band⁶⁷
- **Khalid Saeed Yafai :** Boxer
- **Gamal Yafai:** Boxer
- **Jade Thirwall:** Singer, member of Little Mix (of Yemeni heritage)
- **Amerah Saleh Poet**⁶⁸

⁶⁷ Astro & Norman Hassan Interview – UB40 see:

<https://www.youtube.com/watch?v=UUDfjwCHaXY>

⁶⁸ Amerah Saleh's Website: <http://amerahsaleh.co.uk/>

CONCLUSIONS

BRITISH-ARAB COMMUNITIES REPORT



Figure 6: 'They Write the Shadows into Light' at Liverpool Arab Arts Festival 2019. Photographer: AB Photography.

5. CONCLUSIONS

The project started with an ambitious, yet important, objective of mapping existing, accessible literature and information on all British-Arab communities across the UK. This is a first step in outlining possibilities for the British-Arab community's empowerment and visibility as it defines key challenges and opportunities as well as helps further research by identifying existing knowledge gaps.

In the six-month baseline stage, the study covered 15 British-Arab categories. For each British-Arab community, the study explored key civil society organisations, existing literature or reports and notable British-Arab figures. Communities examined included the following: British-Algerians, British-Egyptians, British-Iraqis, British-Jordanians, British-Tunisians, British-Lebanese, British-Libyans, British-Moroccans, British-Palestinians, British-Sudanese, British-Syrians, British-Somalis, and British-Yemenis. The study also included a separate category for Arab Gulf communities that combined the communities of Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates in one section. A broad general category for British-Arabs was also examined and looked at CSOs that serve, and literature that examines, various groups of British-Arabs combined.

It is important to stress again that at this initial stage of examination, **the report does not claim to be comprehensive or conclusive**. Rather, it is a starting point to assess and combine existing literature and information on British-Arab communities. We invite community members, researchers, artists, etc. to bring to our attention any additional literature or information.

This section will provide an overview of information gaps with the aim of suggesting recommendations for further research and initiatives that will empower British-Arab communities on various fronts. Recommendations will be presented in the next section.

Civil Society Organisations (CSO)

Finding: British-Arab civil society organisations are generally underdeveloped, underfunded, and lack resources and training. This hinders individual British-Arab communities and increases their invisibility. Fragmentation within communities themselves can exasperate such issues. Public authorities also need to play a stronger role and enhance their engagement with these communities.

Key areas and skills that need to be developed include:

- Capacity building.
- Online & social media training.

<ul style="list-style-type: none"> ▪ Management skills for 'Best Business Practice'. ▪ Skills required for obtaining funding. ▪ Data-protection practices. 	<ul style="list-style-type: none"> ▪ Effective communication skills (with community, local authorities and government). ▪ Expansion and diversification of services.
---	--

In depth: There are **various and diverse British-Arab civil society organisations**. These are often divided based on national lines (i.e. British-Moroccan communities, British-Yemeni, British-Iraqi, etc.), ethnic lines, religious denominations (e.g. Shia CSOs or Coptic CSOs), or purpose (i.e. cultural exchange, political and pressure groups, orphan charities, women centres, etc.). Due to their large number, the report listed only the most active organisations under each British-Arab community.

In terms of **quantity**, the Somali, Iraqi and Yemeni communities have the most CSOs. This may be explained by the size of their communities (i.e. British-Somalis and British-Iraqis) or their long history of immigration (i.e. British-Yemenis). Nevertheless, larger numbers do not always translate into a higher number of activities, diverse services or stronger engagement. Indeed, British-Arab civil society organisations are generally **underdeveloped, underfunded, and lack resources and training**. Findings from existing reports and online research show lack of training on basic skills such as applying for funds, data-protection laws, efficient communication and online media training, etc. This severely hinders individual British-Arab communities and increases their invisibility. At times, fragmentation within communities themselves can exasperate such issues, but reports (dated to 2009) show that public authorities also need to play a stronger role and enhance their engagement and participation with these communities⁶⁹.

One concern is the few British-Arab communities **that lack any real CSOs** in the form of committed organisations that have a physical presence. Examples include the British-Libyan, British-Tunisian, and British-Jordanian communities. As noted, lack of such CSOs only reinforces these communities' invisibility. It also leaves them vulnerable when negative incidents occur (e.g. the Manchester 2017 terror attack) as these communities are left without familiar organisations to represent them and showcase (through previously organised events and generated online content) some positive community examples that counter or balance negative newsfeeds and stereotyping in the wake of such incidents.

The study notes a **poor online presence** across many British-Arab CSOs. A number of websites explored were either out-dated, under construction; poorly

⁶⁹ These reports were conducted in 2009 by DCLG for individual Muslim communities in Britain where the study included many Arab communities. See summary: Department of Communities and Local Government (2009), '*Understanding Muslim Ethnic Communities*'. It is important to note that there have not been accessible LA reports on this scale since 2009 which assess the current landscape of British-Arab or Muslim communities in Britain.

designed (i.e. crowded or difficult to navigate, etc.). This not only increases the invisibility of individual British-Arab communities but also hinders people from accessing these CSOs' services.

It is important to note that **there are positive examples** in terms of efficiency and capacity. Al-Hasaniya Moroccan Women's centre, the National Algerian Centre, the Muath Trust and a number of Somali organisations are just a few examples.

Segmentation among numerous British-Arab CSOs (on micro and macro levels) **can be an advantage** if this segmentation were to function as positive 'diversity' rather than 'division and rivalry'. This can be achieved **but requires research, collaboration and funding** that boosts the overall development and professionalism of these CSOs. Some small-scale collaboration does exist, but this can be expanded⁷⁰ under a broader 'British-Arab' identity to create larger opportunities.

Literature on British-Arabs: The Little that Exists

Finding: The baseline research has managed to access numerous reports, articles and books. However, information and literature accessible to the average person is very limited and patchy at best. The assumption that literature on British-Arabs is scarce is confirmed in this study.

Main themes where some literature exists:

- | | |
|--|---|
| <ul style="list-style-type: none">▪ <u>History and patterns of migration</u>: this covers only the older communities that arrived in the UK.▪ <u>British-Arab Youth</u>: only a few studies are available. More research is vitally needed as well as focus on youth outside of London. | <ul style="list-style-type: none">▪ <u>Reports by local authorities or research funding bodies</u>: these are outdated and sporadic as they cover some communities or specific segments only (e.g. Muslims).▪ <u>Refugee and Immigration studies</u>: these are scarce and outdated as there is not much coverage on the new refugees in the UK. |
|--|---|

⁷⁰ For example there are some consortia established among a variety of Arab CSOs on national or religious lines.

In depth: This baseline research has managed to access many reports, articles and books; nevertheless, it concludes that the British-Arab community remains severely under researched.

This six-month research does not claim to have mapped the entire literature on the community. Many public reports and publications remain difficult to access (i.e. they require long processes of requesting information through emails or Freedom of Information Requests or tracing through cross publications). Other publications remain in private domains (e.g. within private organisations) and have not been digitised or publicly indexed or listed. The report highlights this limitation and has listed publications that can be accessed in full or at least overviewed through abstracts by the average person simply through the Internet (as opposed to specialised indexes facilitated for academic experts and/or staffed officials).

Overview of existing themes:

▪ **History of Arabs in Britain and Patterns of Migration**

The most covered theme is the **history and pattern of Arab settlement and migration to Britain** with various studies taking place in the 1990s and early 2000s (at times under the category of British Muslims). There is noticeable documentation (publications and film documentaries) on the Yemeni, Moroccan, Iraqi and Egyptian communities to varying degrees. Other British-Arab communities, however, received little or no attention perhaps due to their size or their recent arrival in the UK. In addition, there is poor research on migration patterns occurring in the last decade despite the many major events taking place in the Arab world.

In terms of **heritage archives**, the British-Moroccans excelled in this area with previous exhibitions, booklets and documentaries, followed by the Yemeni community through '*The Yemeni Project*'⁷¹. The majority of British-Arab **communities' heritage in Britain has received little or no attention**, especially in the form of exhibitions that are accessible to a wider British audience.

▪ **Refugee and Immigration Studies**

Available literature is very patchy. Refugee literature we mapped (see appendix for the lists of literature) mostly reflects specific eras in the Arab world that sparked immigration movements such as the **civil war in Somalia** and the **2003 war on Iraq**. However, recent refugee studies carried out by university research departments seem to focus on the refugee crisis in other hosting

⁷¹ 'The Yemeni Project' is a website that documents the Yemeni community's history in UK. See: <http://www.theyemeniproject.org.uk/>

countries in the Middle East rather than the UK. The Home Office and some UK refugee organisations offer statistics, but there is **a shortage in qualitative studies** that focus on current refugees, asylum seekers and vulnerable immigrants in Britain. For **Syrian refugees in the UK**, there are some short documentaries, some literature focusing on British media's representation of refugees as well as reports exploring the work of NGOs and CSOs. However, there are a few studies that examine Syrian refugees' experiences in the UK. Please refer to section 4 (i.e. British-Syrian Community).

- **British-Arab Youth: Identity and Gender**

There is hardly any literature that reflects on youth under the 'British-Arab' term. Ramy Aly's book (2015) is a key resource as it reflects on young British-Arabs' identity, social spaces, and gender. A forthcoming book is Khalil Al Agha's (2015) book titled '*New media, identity, and Arab youth in Britain*'⁷². **More needs to be done in this regard.**

- **Reports on British-Arab Communities** by Local Authorities, Government, or Research Funding Bodies (i.e. grey literature)

The Department of Communities and Local Government (**DCLG**) **2009 reports on Muslim communities in Britain are the most significant** reports that examine some segments of Muslim British-Arab communities (namely the Somali, Egyptian, Moroccan, Iraqi, and Saudi Arabian communities in Britain)⁷³. **While useful, they cover only a limited number of British-Arab communities and examine only Muslim groups.**

The British-Somali communities are perhaps the most researched in terms of community reports. Indeed, members of these communities often complain that despite the amount of research, no significant action is taken based on findings. The Moroccan community in West London was examined in the DCLG 2009 report and has also been active since the 1990s in engaging with its local authority (the Royal Borough of Kensington and Chelsea or RBK&C) to produce reports, as well as proactively generating its own content about its community's heritage and its needs⁷⁴. **This again reflects on the importance of empowering CSOs to play a role in generating content about their individual British-Arab communities.**

⁷² See the valuable book of Ramy Aly (2015) *Becoming an Arab in London: Performativity and the Undoing of Identity* London: Pluto Press; and a forthcoming book by Khalil Al Agha, (2015). *New media, identity, and Arab youth in Britain*.

⁷³ The DCLG 2009 report examined a total of 13 Muslim communities in Britain.

⁷⁴ See for example a documentary produced by Al-Hasaniya Moroccan Women's Centre (2017) '*Between a Rock and Hard Place: the Plight of Moroccan Pensioners in the UK*'.

Overall, we emphasise the concern regarding the **lack of up-to-date reports on all British-Arab communities**. More concerning still is that some communities have received no coverage in any reports (e.g. British Lebanese; British-Sudanese, etc.). In addition, the focus of the DCLG 2009 reports was British Arab Muslim communities; there are **no equivalent reports for non-Muslim British-Arab communities**. All of this combined leads to the invisibility of British-Arab communities and the underrepresentation of their needs.

British-Arabs: Severely Under-Researched

Findings Summary: British-Arab communities remain extremely under-researched. More generation of content and knowledge on the community is crucial to ensure its visibility and empowerment.

Knowledge gaps can be summarised in the following themes:

- | | |
|--|--|
| <ul style="list-style-type: none"> ▪ Art & Culture of ‘British-Arabs’. ▪ British-Arabs Engagement & Participation in British Politics. ▪ Government & British Society’s Perceptions on British-Arabs (qualitative studies). | <ul style="list-style-type: none"> ▪ Media Research. ▪ Gender Studies. ▪ Refugee & Immigration Policies. ▪ Recent Migration History & Heritage in UK. ▪ Youth Studies. ▪ CSOs & Community Reports. |
|--|--|

In depth: British-Arab communities remain extremely under-researched. Even where some literature or reports were found under the categories defined in the previous section, still these remain limited and patchy at best. To ensure the visibility and empowerment of British-Arabs, more generation of content and knowledge on the community is crucial.

The study lists the following themes as knowledge gaps:

- **Young ‘British-Arabs’ engagement and participation in art & culture:** The report found no research conducted specifically on the artistic and cultural production of ‘British-Arab’ youth *per se* — as opposed to the art and culture of the Arab world (i.e. not British-Arabs)⁷⁵. Young British-Arabs in schools and universities are the most to engage with the wider British society and the most to engage with art and online media platforms in comparison

⁷⁵ This lack of studies contrasts the many studies carried out by UK university departments to explore the art and culture of the Arab world or bilateral initiatives to connect between British and Arab youth.

to older British-Arab generations. Yet, not much information is available on this untapped resource.

- **Youth studies:** This includes studies of identity, gender, and intergenerational dialogue. It also includes studies around educational development and youth provision within British-Arab communities. These themes surface in some reports, albeit lightly despite their importance.
- **Media Research:** This includes content production, media consumption, British-Arabs' participation in media industries in the UK and the British media's representation (or underrepresentation) of British-Arabs.
- **Heritage and Migration History:** With the exception of the Moroccan and Yemeni communities, there is not much content recorded (photos, audio recordings, etc.) to showcase British-Arabs heritage in Britain. These might be available but need some initiatives to compile and put them in the public domain (e.g. books, websites and exhibitions).
- **Political Engagement and Participation in Parities:** The only study found was that of the Atlantic Forum survey (in 2009) on *British Arabs' Identity, Politics and Community*, but the survey is now out-dated and the sample was not representative, as stated by the study⁷⁶.
- **Community Reports:** Research and reports on specific under-researched British-Arab communities and CSOs is urgently needed. Examples include the British-Lebanese community, the British-Yemeni community, British-Sudanese, as well as reports for non-Muslim British-Arab communities.
- **CSOs Business Management Research:** Examination of British-Arab CSOs' performance and structures is essential to underscore business models, patterns, scopes, and obstacles that empower or hinder their development and performance.
- **Gender studies:** Many reports touch lightly on the discrimination and marginalisation that British-Arab women face both within their communities and within British society as a whole. Key concerns affecting women as well as their experiences in dealing with their British-Arab identity and intergenerational conflicts are areas that need more attention⁷⁷.

⁷⁶ See: The Atlantic Forum (2009) 'British Arabs: Identity, Politics and Community: Results of an exploratory survey by the Atlantic Forum, spring 2009.

⁷⁷ Ramy Aly's book 'Becoming an Arab in London: Performativity and the Undoing of Identity' published in 2015 deals with this subject, however more studies are needed especially in cities other than London, where some British-Arab communities can be isolated thus hold on to the older generations traditions.

- **Refugee and immigration policies:** Both topics affect the British-Arab community (including non-British Arabs living full time in UK). Research on migrant movements and Home Office policies taking place in the last decade are essential, especially given recent events in the MENA region.
- **Qualitative Research on British society and government:** There is a lack in qualitative research examining the engagement, perception, and representation of British-Arabs among the wider British society. This also included UK governmental bodies through qualitative studies that examine their communication (i.e. public application forms, publications, speeches, etc.). The latest YouGov poll on UK attitudes to the Arab world, conducted in conjunction with Caabu and Arab News, is insightful. It is essential to build on its findings through qualitative research⁷⁸.
- **British-Arab communities outside London & vulnerable groups:** Greater attention should be given to British-Arab communities outside London. Moreover, vulnerable segments of British-Arab communities (i.e. working class, women, groups with disabilities or mental health, and the elder members of these communities) also require better focus.

⁷⁸ For more information about the YouGov poll please see “**Press Release: 55% of Brits support racial profiling against Arabs and Muslims: Arab News / Caabu / YouGov poll**” [Online] <https://www.caabu.org/news/news/press-release-55-brits-support-racial-profiling-against-arabs-and-muslims-arab-news-caabu->. You can also see ‘UK attitudes toward the Arab world’ – an Arab News/YouGov poll. [Online] http://www.arabnews.com/sites/default/files/pdf/topline_pdf_finalx.pdf

RECOMMENDATIONS ENHANCING THE VISIBILITY OF BRITISH-ARAB COMMUNITIES



Figure 7: Aicha El Beloui's map charting the history of Moroccan immigration to London - Shubbak Festival commission 2019. Credit: Merass Sadek for Shubbak Festival.

6. RECOMMENDATIONS

The report divides recommendations into urgent and long term.

Urgent Recommendations:

Facilitate Further Knowledge and Research on British Arabs:

- **A Case Study Research (duration: four months):** the study notes, in its findings in the conclusion section, the need for a complete set of updated community reports that assess various British-Arab communities. As an initial step, we suggest conducting a pilot qualitative case study (interviews 20 respondents). The study can either examine one individual British-Arab community (e.g. communities not covered in previous reports) or a pressing concern identified across British-Arab communities (e.g. refugee regulations, intergenerational dialogue or youth's engagement in British politics).

Maximise Knowledge from the 2021 Census:

- **British-Arab Census Project:** Planning for the 2021 Census has already started in all UK regions. Thus, there is urgent need to:
 - Create awareness across British-Arab communities about the benefits and the flexibility in declaring several identities in the census and addressing these communities' reluctance to answer the 2021 Census ethnicity questions.
 - Improve British-Arabs visibility by mapping existing public forms and applications and pursuing main entities (e.g. political parties, NHS, and councils) to include an 'Arab' tick box on their forms at the first instance of ethnicity identification (as opposed to placing it under the 'other' category or leave it for written responses).

Increase British-Arabs political participation and civil engagement

- **British-Arabs Youth scheme:**
This is a training programme for British-Arab youth on political life with the aim of joining political parties in the UK. This will include training on public speaking, leadership workshops, meetings with officials and ministers and understanding advocacy aims and goals.
- **Awareness campaigns** carried across British-Arab community centres with two aims⁷⁹:

⁷⁹ Lack of political engagement and awareness was highlighted in the roundtable and in many reports.

- a) Political education campaign (lectures, workshops) offered to explore various aspects of British politics and to emphasize the importance for British-Arabs to enter British politics and have representation.
- b) Civil engagement awareness campaign about possible ways or opportunities to engage effectively with the local authority and the government without necessarily entering politics.

Strengthen British-Arab communities and organisations:

- **CSOs Capacity Building Project:** this starts by examining the current business or management practice of many key British-Arab organisations with a SWAT analysis. Findings can then guide a programme for developing that starts with the aim of developing a 'Best Business Practice Guide' alongside training programmes to improve the capacity and professionalism of many individual organisations. It needs to **urgently** offer training programmes for things such as leadership, effective communication with the public and Local Authority (LA) sectors, skills for applying for funding, data protection proficiency, protection of vulnerable groups, etc.⁸⁰
- **Conference:** A wider British-Arab communities conference that includes various communities (with a focus on communities outside London) to discuss possibilities and challenges as well as requirements to initiate a consortium or a form of collaboration between these various different communities.
- **CSOs Contacts' Database:** a comprehensive and updated contact list of key organisations of British-Arab communities, student associations, religious and professional associations across all of the UK. The importance of this database is that it will help in connecting different parts of the British-Arab community, especially when there are important concerns or initiatives, events, training, etc. It will also help diversify, improve and speed any future research on British-Arab communities.

Long term, continuous recommendations:

Generate and Improve Media Content on British-Arabs

⁸⁰ Lack of such skills were emphasized in many community reports.

- **British-Arab Media Team:** the responsibilities of this team include the following missions:
 - Encourage British-Arabs in media industries (or those wanting to join it) to create media content about the community by providing training on media skills and how to apply for funding and through networking events.
 - Promote the increase of British-Arabs working in UK media as currently they are placed under the BAME category⁸¹.
 - Conducting studies on the coverage of British-Arabs to understand areas of weakness and possibilities for improvement ⁸².
 - Publish an online newsletter that benefits the overall British-Arab community and improves its visibility. This can be done in collaboration with various individual Arab communities, some of which already have small newsletters. This newsletter will bring to the fore issues concerning the 'British-Arab' community but can also promote many existing and future talents (writers, artists), businesses and services in the community⁸³.
 - Collaborate with many London-based Arab media outlets to include a section or page for topics related to the British-Arab community.

Increase the production of 'British-Arab' art and cultural content and increase the awareness of their heritage in UK

- For the general British audience: Create a British-Arabs Heritage Project with an online archive of audios, photographs, and booklets telling the stories of early Arab communities and showcasing key British-Arabs figures in various industries. It can include exhibitions that tour UK regions in locations such as the British Library, but also tour UK regions that are less aware of the community. This will help to emphasise British-Arab heritage in Britain⁸⁴.
- For the younger British audience and British-Arab youth: Create and fund good quality and accessible art and cultural events or performances. By accessible we mean affordable or free, in public spaces, in London but more importantly outside London. These don't have to be created from scratch but can be built on already existing micro-events or locations such as neighbourhood festivals (Christmas

⁸¹ This is the case in the BBC reports

⁸² Various reports on British Arab communities highlighted their frustration with British media's representation of their communities and the Arab world. Additionally, scholar Ramy Aly highlighted that such reports should not be a one-off but continuous reports that provide evidence to argue for policy change in media.

⁸³ Lack of publicity for British Arab role models was raised in the roundtable discussion and in many individual community's reports.

⁸⁴ The British-Moroccan community set a great example in this regard with their 'Moroccan Memories in Britain' project, as well as the British-Yemeni community.

fairs, summer fairs), school events, markets with emphasis on promoting a British-Arab identity.⁸⁵

- In cases where such events take place occasionally by specific Arab communities, then promoting a “British-Arab” identity alongside any sub Arab category is useful. Opportunities here are plentiful and can be cost effective (i.e. Young British-Arab artists’ YouTube documentaries or video blogs (vloggers)⁸⁶, podcasts, Instagram, etc.)

Rebrand British-Arabs Online Presence:

- **‘British-Arab’ community Rebranding Project:** this project works on improving the community’s presence online. One important step is CSOs websites where there is a need for workshops that help them improve their websites making them more efficient and accessible.
- **Social Media Training:** provide Search Engine Optimisation (SEO) workshops for young British-Arab artists, bloggers, vloggers, musicians, etc., as well as key community members showing them how to promote their work and keep their websites easily found.

Enhance Academic Research on British-Arab Communities:

- **Network of academics and UK policy makers** accompanied by a website and annual events and/or seminars.⁸⁷ This is a cost-effective approach that in the long run can promote ‘*British-Arab Studies*’ as a distinctive research category worth research funding and one that is embedded within university departments for diaspora and ethnic minority studies or for Middle Eastern studies.
- **Online academic database** for literature on all British-Arab communities. This should perform as an aggregate academic journal for various academic articles and books on British-Arab communities as well as include lists of media content and more importantly Local Authority (LA) reports and basic administrative reports (e.g. PLASC or School Census). Creating such a database is **vital**, as it will:
 - a) Help diverse British-Arab community organisations, researchers and policy makers to easily access existing literature and information to improve their decision-making;
 - b) Cut wasted effort and funding in duplicated studies⁸⁸; and

⁸⁵ For example some efforts are already there but they are either labelled under and individual national identity, religious identity, or regional (Middle Eastern, African)

⁸⁶ One example is Arab-American vloggers such as Adam Salah and Fouzi Tube.

⁸⁷ This has been recommended by Ramy Aly as way to start in regards to the academic and research field.

⁸⁸ Duplication of research effort has been raised in the Somali community in East London report, but also has been observed in other reports.

- c) Help define existing knowledge patterns and gaps to decide on further research.

Maximise Knowledge on British-Arabs (Future Research)

The study defined various knowledge gaps on British-Arab. We recommend further research in following areas:

- Research on **Non-Muslim British-Arab communities** is needed, as there is a serious knowledge gap in terms of their struggles and needs and overall perceptions.
- Qualitative research to understand the nature of **fears and concerns present among British-Arab communities** in regard to **identifying as Arabs or engaging in British politics**. Findings can shed light on certain negative government policies and discourses or help in better communication to demystify certain unfounded fears.
- Qualitative analysis that **examines the British government and local authorities'** administrative documents, forms, laws, regulations to understand how they affect British-Arab communities (marginalise, exclude/include them).
- Qualitative studies on **young British-Arabs** that examine key themes that were raised briefly in previous reports but require further detail or a wider respondent sample. This includes key themes such as issues of identity, intergenerational conflicts (with the older generation), political participation, integration in British public life, crime, gender issues, etc.⁸⁹
- Further studies covering topics, areas or groups that have been identified in this report as lacking sufficient research. These include:
 - Media representations.
 - Gender studies.
 - Refugees and immigration (documenting the history and patterns of recent immigration movements and refugees' crises).
 - 'British-Arabs' cultural production.
 - Updated reports on British-Arab CSOs & communities.
 - British-Arabs beyond London.

⁸⁹ One study in this regard is Ramy Aly book *'Becoming Arab in London: Performativity and the Undoing of Identity'*, published in 2015. The research was carried out in 2010 and new political events, and communication platforms warrant further studies.

APPENDIX: FURTHER EXISTING LITERATURE ON BRITISH-ARAB COMMUNITIES



Figure 8: The Arab British Centre Award for Culture Ceremony| July 2017 | © The Arab British Centre

6. APPENDIX 1: FURTHER EXISTING LITERATURE

The following pages list the literature, reports, media content that was traced based on each British-Arab community.

British-Arabs

The following is a list of located literature which addresses the collective category of 'British-Arabs'. The order starts with the most recent articles:

- Amer, Amena; Howarth, Caroline;
Sen, Ragini (2015) *Diasporic virginities: Social representations of virginity and identity formation amongst British-Arab Muslim women*. Sage Publications
- Al Agha, K. (2015). *New media, identity, and Arab youth in Britain*. PhD thesis. University of Northampton
- Linda Fawzi Maloul, (2014). *From immigrant narratives to ethnic literature: the contemporary fiction of Arab British and Arab American women writers*. University of Manchester, 2014.
- Alzouebi, K. (2013). Putting words into their mouths: ethnographic encounters of multilingual literacy practices in a British-Arab home. *INTERNATIONAL JOURNAL OF SOCIAL ENTREPRENEURSHIP AND INNOVATION* VOL 2; NUMB 6, ; 2013, 485-503 -- Inderscience Publishers Part 6; (pages 485-503)
- Al-Rasheed, M, 'The other-others: hidden Arabs?' in Peach, C (Ed.), *Ethnicity in the 1991*.
- Awad, Y. (2012). ``*The Other-Others? Hidden Arabs*". *Fadia Faqir's My Name is Salma and the Experiences of Arab Women Immigrants to Britain* Anglistik & Englischunterricht.; German Association for the Study of British Cultures; Spatial representations of British identities; Paderborn, Germany, 2009; Nov, 2012, 205-220 -- Heidelberg; Winter; c2012 Part; (pages 205-220)
- Yousef Awad (2011). *Cartographies of identities: resistance, diaspora, and trans-cultural dialogue in the works of Arab British and Arab American women writers*. University of Manchester,

- Seddon, M. (2012) *Arab Communities in Manchester, 1839 - 2012: A Brief History*. Papers presented as part of the Cafe Historique's Manchester Men: Series on 28/01/2012. [Online]:
https://issuu.com/newobjectlessons/docs/arab_communities_in_manchester_1839_2012
- Wail S Hassan (2011) *Immigrant narratives: orientalism and cultural translation in Arab American and Arab British literature*. New York; Oxford: Oxford University Press, 2011.
- Atlantic Forum (2009). *British-Arabs: Identity, Politics and Community: Results of an exploratory survey*.
- Nagel, C.; Staeheli, L. (2010). ICT and geographies of British-Arab and Arab American activism. *Global networks: a journal of transnational affairs*. VOL 10; NUMBER 2, ; 2010, 262-281 -- Blackwell Publishing Ltd. (pages 262-281) -- 2010
- Staeheli, L. A.; Nagel, C. R. *Antipode*. (2008) *Rethinking Security: Perspectives from Arab-American and British-Arab Activists, Geographies of the Grundrisse*; , 2008, 2008, 780-801 -- Oxford; Wiley-Blackwell; 2008 (pages 780-801) -- 2008
- Nagel, C.; Staeheli, L. (2008) Integration and the negotiation of 'here' and 'there': the case of British-Arab activists. *Social & cultural geography*. VOL 9; NUMBER 4, ; 2008, 415-430 -- Taylor & Francis (pages 415-430) -- 2008
- Harb, Z.; Bessaiso, E. (2006) *British-Arab Muslim Audiences and Television after September 11*. *Journal of ethnic and migration studies*. VOL 32; NUMB 6, ; 2006, 1063-1076 -- Taylor & Francis Group (pages 1063-1076) -- 2006
- Noureddine Miladi (2006) *Satellite TV News and the Arab Diaspora in Britain: Comparing Al-Jazeera, the BBC and CNN in Madawi Al-Rasheed (ed.) Transnational Connections and the Arab Gulf Pages 947-960 | Published online: 16 Aug 2006*
- Ansari, Humayun, *The infidel within: the history of Muslims in Britain, 1800 to the present* (Hurst & Co, 2004)
- Ali Omar Hermes (2002) *Invisibility of the Arab community in Britain*. Council for Arab-British Understanding (Caabu), 2002
- Nagel, C. (2001) Hidden minorities and the politics of 'race': the case of British-Arab activists in London *Journal of ethnic and migration studies*. VOL 27; PART 3, ; 2001, 381-400 -- CARFAX PUBLISHING LTD (pages 381-400) -- 2001

- Karen Abi-Ezzi (2000) British-Arabs: how they perceive life in the UK. Council for Arab-British Understanding (Caabu)
- El-Solh, C.F. (1993a) Arabs in London in N. Merriman editor, The peopling of London, London, Museum of London
- El-Sohl, C.F. (1992) 'Arab Communities in Britain: cleavages and communalities' Islam and Christian/Muslim Relations, 3, 236-258
- Halliday, F. (1992) 'The Millet of Manchester. Arab merchant and cotton trade', British Journal of Middle Eastern Studies 19(2): 159–76
- Al-Rasheed, Madawi (1996) 'The Other-Others: hidden Arabs?' Chapter 9 in Ceri Peach editor Ethnicity in the 1991 Census, Volume 2 of Ethnicity in the 1991 Census.
- Tayash, F. Pan-Arab media in Britain: current perspective and future direction. BRISMES PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON MIDDLE EASTERN STUDIES.; Culture: unity and diversity; Manchester, 1994; Jul, 1994, 537-546 -- BRISMES; 1994 Part: Part; (pages 537-546)
- Mohamed Ragab.(1993) The Arab press in Britain : a guide. Twickenham: Amanda Publications, 1993.
- Ghada Karmi (1992) Guidelines for implementation of ethnic monitoring in health service provision. North East Thames Regional Health Authority, 1992.
- SOAS conference papers (1991): Arabs in Britain: concerns and prospects: Conference on Arab communities in Britain: Selected papers. Oriental and African Studies: Riad El-Rayyes, 1991. These are Selected papers presented at the One Day Conference on Arab Communities in Britain, Concerns and Prospects, held on Saturday 6th October 1990 at SOAS include the following:
- El-Hashimi, N. (1991) Integration: Our Children's Dilemma - Arab or British?; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 113-114 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 113-114)
- Abbas Shibliak (1991) The Arab Press in Britain: the Story of a Failure; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 89-96 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 89-96)
in Book: *'Arabs in Britain: Concerns and Prospects'* – 1 Dec 1991
- Abu Shkhaidem, A. S. (1991) The Promotion of Education and Training of Young Arabs in Britain: the Role of Local Authorities and the Arab

- Business Community ; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 109-112 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 109-112)
- Al Dallal, F. (1991) Teaching Arabic: Problems and Prospects; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 97-108 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 97-108)
- Al Rasheed, M.(1991) Invisible and Divided Communities: Arabs in Britain ; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 1-14 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 1-14)
- Alawiye, I. H. (1991) Approaches in the Teaching of Arabic to Second-generation Arabs Resident in the United Kingdom, and to Non-Arabic Speakers; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 37-48 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 37-48)
- Arab, E. (1991). Towards Pro-Active Involvement of British-Arabs in a Better Media Coverage; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 77-88 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 77-88)
- Armanazi, G. (1991) Arab Participation in British Business Life ; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 33-36 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 33-36)
- Badran, N. (1991) Health Concerns; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 15-20 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 15-20)
- Dickson, B. (1991) Monitoring the Media; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 71-76 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 71-76)
- Gee, J. (1991) The Arab Image in the British Media; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 67-70 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 67-70)
- Karmi, G. (1991).The Arab Community and British Public Life: The Need For Greater Participation; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 29-32 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 29-32)
- Watkins, D. (1991) Arab Involvement in British Public and Political Life; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 21-28 -- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 21-28)
- Zahlan, A. B. (1991) The Arab Community and Higher Education in Britain; Arabs in Britain: concerns and prospects; London, 1990; Oct, 0, 49-66 -

- Oriental and African Studies; Riad El-Rayyes; 1991 Part: Part; (pages 49-66)

Additional

- British Census. London: HSMO. 1996, pp. 206-20
- El-Wafi, L. (Unknown Date) *British-Arab Muslims and the 'War on Terror': Perceptions of Citizenship, Identity and Human Rights*
- Nusseibeh, L. (2000) Diaspora Arab. Report on CAABU Monthly Meeting with Zeinab Badawi. The House of Commons, 6th December 2000.[Online]http://www.naba.org.uk/the-library/articles/Diaspora/diaspora_arab_badawi.htm
- Seddon, M.S. (2006) "Global Citizenry Ancient and Modern: British-Yemenis and Trans-local Tribalism"; Centre for the Study of Islam in the UK, Cardiff University

British-Algerians

- Collyer, M. (2006). 'When Do Social Networks Fail to Explain Migration? Accounting for the Movement of Algerian Asylum-Seekers to the UK', in *Journal of Ethnic and Migration Studies*, volume 31, number 4, pp.699-718.
- Collyer, Michael (2003) "*Explaining Change in Established Migration Systems: The Movement of Algerians to France and the UK*", Working Paper no. 16, Sussex centre migration research, University of Sussex.
- Collyer, Michael (2003) Refugee Populations in the UK: Algerians ICAR Navigation Guide.
- Collyer, Michael (2003). 'Are There National Borders in Cyberspace? Evidence from the Algerian Transnational Community', *Geography* |Vol. 88, No. 4 (October 2003), pp. 348-356.
- Collyer, Michael (2004) '*Navigation guide to refugee populations: Algerians*', The Information Centre about Asylum and Refugees in the UK (ICAR).
- Collyer, Michael (2004). 'The Dublin Regulation, Influences on Asylum Destinations and the Exception of Algerians in the UK', *Journal of Refugee Studies*, Volume 17, Issue 4, 1 December 2004, Pages 375–400.
- Collyer, Michael (2006). 'Secret agents: Anarchists, Islamists and Responses to Politically Active Refugees in London'. Pages 278-303.

- Collyer, Michael. (2002) 'Explaining change in established migration systems: the movement of Algerians to France and Britain'. PhD Thesis, University of Sussex (2002).
- Communities and Local Government (2009). The Algerian Muslim community in England: Understanding Muslim Ethnic Communities.
- Jay, Sara T. (2017) Grave connections: Algeria's Jewish cemeteries as sites of diaspora-homeland contact, *Jewish Culture and History*, 18:1, 96-108
- Marie-Pierre Gibert & Nadia Kiwan (2016) Artistic identities and professional strategies: Francophone musicians in France and Britain, *Modern & Contemporary France*, 24:3, 253-269.
- Omri, Salah-Mohamed (2001) "Maghrebi Literatures in Britain: Research, Translation, Circulation" in *Britain and the Maghreb: The State of Research and Cultural Contacts*, ed. M.S. Omri and A. Temimi. Zaghuan, FTRSI, pp. 190-196.
- Rocheron, Yvette (2002). 'Paradoxes of Hijrah (Exile): Tales from Algerian Men in Britain'. By in Sharon Ouditt (editor) *Book: Displaced Persons: Conditions of Exile in European Culture*.
- Rocheron, Yvette (2005). 'Swallows under British Roofs? Conjugal Exile of Algerian Women', *The Journal of North African Studies*, Vol. 10, No. 1, pp. 77-90.
- Sedira, Zineb (2005) 'On Becoming an Artist: Algerian, African, Arab, Muslim, French, and Black British? A Dialogue of Visibility' in book *Shades of Black assembling Black arts in 1980s Britain*; Durham, N.C, 2001; Apr, 0, 67-76 -- Durham, N.C.; Duke University Press; c2005.
- Vincent-Jones, K. (2009). 'Algerians in Sheffield: community or diaspora? Paper presented at conference on 'Les regards croisés: l'Afrique et l'Occident' held at University of Oran Es-Senia, May 4-5 2009

British-Egyptians

For Further literature on the Egyptian community in UK (mostly dated before 2008) please see appendix.

- Ansari, H. (2004), *The Infidel Within, Muslims in Britain Since 1800*, London: C. Hurstand Co
- Blackwell, M. and D. Seddon (2004), *Informal Remittances from the UK: Values, Flows and Mechanisms*, London: Department for International Development

- Finella, G. (2005), *London Country of Birth Profiles: The Arab League*, London: Greater London Authority

Literature on Egyptian Migration:

- Zohry, A. (2003), *Contemporary Egyptian Migration*, Arab Republic of Egypt, IOM, Cooperazione Italia.
www.carim.org/polsoc texts/PS2EGY001_EN.pdf
- Zohry, A. (2005) *Interrelationships between internal and international migration: A Pilot Study*, Development Research Centre on Migration, Globalisation and Poverty, University of Sussex
- Talani, L. S. (2005). *OUT OF EGYPT: Globalisation, marginalisation and illegal Muslim migration to the EU*. *UCLA: Centre for European and Eurasian Studies*. Retrieved from
<https://escholarship.org/uc/item/84t8q4p1> (Special Focus on Egypt)

British-Iraqis

- Al-Rasheed, M. (1998) *Iraqi Assyrian Christians in London: the construction of ethnicity*. Mellen Studies in Sociology. (21). Edwin Mellen Press, New York, USA. ISBN 9780773482517
- Al-Rasheed, Madawi. (1994). The Myth of Return: Iraqi Arab and Assyrian Refugees in London *. *Journal of Refugee Studies*, 7(2-3), 199-219. doi: 10.1093/jrs/7.2-3.199
- Al - Rasheed, Madawi. (1992). Political migration and downward socio - economic mobility: The Iraqi community in London. *New Community*, 18(4), 537-549. doi: 10.1080/1369183X.1992.9976328
- Al-Rasheed, Madawi. (1993). The Meaning of Marriage and Status in Exile: The Experience of Iraqi Women*. *Journal of Refugee Studies*, 6(2), 89-104. doi: 10.1093/jrs/6.2.89
- Saleh, Z. (2018), "Toppling" Saddam Hussein in London: Media, Meaning, and the Construction of an Iraqi Diasporic Community. *American Anthropologist*, 120: 512-522. doi:[10.1111/aman.13007](https://doi.org/10.1111/aman.13007)
- Al-Khalidi and Tanner (2007) '*Iraq's displacement crisis: the search for solutions*', Forced Migration Review. www.fmreview.org/FMRpdfs/Iraq/full.pdf
- Ansari, H. (2004), *The Infidel Within Muslims in Britain Since 1800*, London: C Hurst & Co Publishers Ltd
- European Council on Refugees and Exiles (2007), *Guidelines on the treatment of Iraqi asylum seekers and refugees in Europe*, London and Brussels: ECRE
- Lord Ashdown of Norton-sub-Hamdon, Baroness Jay of Paddington and Lord King of Bridgwater (2007) *The Iraq Commission Report*, London: Foreign Policy Centre
- International Organisation for Migration (2007), *Mapping Report on Iraq*, London: IOM

- Iraqi Community Association (1996), *Now We Are Here: A Survey of the Profile, Structure, Needs, Hopes and Aspiration of the Iraqi Community in Britain 1995 – 1996*, London: Iraqi Community Association
- Jafar, S. (1999), *'Health Needs Assessment Study of the Iraqi Community in London'*; Refugee Mental Health Forum Report, London: Iraqi Community Association
- Rish, S (2000), *Saddam and Politics of Revenge*, London: Bloomsbury
- Taneja, P. (2007), *Assimilation, Exodus, Eradication: Iraq's Minority Communities Since 2003*, Minority Rights International
- The Scottish Refugee Council (2007), *The Treatment of Iraqi Refugees and Asylum Seekers*, London: Scottish Refugee Council
- Ziauddin Sardar (2004), *Desperately Seeking Paradise – Journeys of a skeptical Muslim*, London: Granta
- UNHCR, Research Paper No. 144, Fortress Europe and the Iraqi 'intruders': Iraqi asylum-seekers and the EU, 2003-2007, P 18.
- Refugee Action (2007) *'The Destitution Trap'* (<http://www.refugee-action.org.uk/campaigns/destitution/intro.aspx#download>)
- Amnesty International Report (2006) *'Down and out in London - The road to destitution for rejected asylum seekers'* (<http://www.amnesty.org.uk/content.asp?CategoryID=10918>).

British-Lebanese

- Abdallah, A. and Hannam, K. (2013). 'Hospitality and the Lebanese Diaspora: A Critical Perspective', *e-Review of Tourism Research (eRTR)*, Vol. 10, No. 5/6, 2013 [Online] <http://ertr.tamu.edu>
- McRoy, A. (no date) 'Arab Christians in Britain', NABA. http://www.naba.org.uk/the-library/articles/Diaspora/arab_christians_in_britain.htm

British-Libyans

- Al Naami, Naima (2018). 'Social integration of migrants in a multicultural society: the case of Libyan community in the UK'. Brunel University, 2018
- Alabas, O.A.; Tashani, O.A.; Johnson, M.I. (2013). 'Effects of ethnicity and gender role expectations of pain on experimental pain: A cross - cultural study', *European Journal of Pain*. Vol. 17(5); pp. 776-786 -- Wiley Blackwell
- Algwil, Kamila (2016). 'Learning Experiences of Libyan Master's Students at a UK University: Intercultural Adaptation and Identity'.
- Alunni, Alice (2019) 'Long-distance nationalism and belonging in the Libyan diaspora (1969–2011).', *British journal of Middle Eastern studies*.
- Alunni, Alice (2019). 'Long-distance nationalism and belonging in the Libyan diaspora (1969–2011)' *British Journal of Middle Eastern Studies*.
- Betar, N. A. (2012) Computer use as a social activity: a study involving Libyan women living away from their home country., author [Great Britain] : Manchester Metropolitan University
- Blitz, Brad K. (2008). Libyan Nationals in the United Kingdom: Geopolitical Considerations and Trends in Asylum and Return. *IJMS: International Journal on Multicultural Societies*. Vol.10, no.2, pp. 106-127. UNESCO. ISSN 1817-4574. www.unesco.org/shs/ijms/vol10/issue2/art1
- El Abani, S. and Pourmehdi, M. (2018). 'Gender and Educational Differences in Perception of Domestic Violence Against Women Among Libyan Migrants in Manchester'.
- Elabani, Suaad M A (2015). 'Attitudes to and Perceptions of Domestic Violence against Women in an Arab Community: A Case Study of Libyan
- Eltaraboulsi-McCarthy, Sherine (2017). 'The Arab Unrest and Debates on Immigration in the United Kingdom: A Generational Analysis of British-Libyan Youth: The Arab Unrest and Debates on Immigration in the United Kingdom', *The Muslim World* Vol. 107 pg. 127- 146
- Eltaraboulsi - McCarthy, S. (2017). 'The Arab Unrest and Debates on Immigration in the United Kingdom: A Generational Analysis of British - Libyan Youth'. *The Muslim World*. Vol. 107
- Fiddian-Qasmiyeh, E. and Qasmiyeh, Y. M. (2010). 'Muslim Asylum-Seekers and Refugees: Negotiating Identity, Politics and Religion in the UK'. (explores British-Libyan community among others)
- Hein De Haas, and Nando Sigona (2013) 'Migration and Revolution: North Africa and Displacement 2011–2012'. *Forced Migration Review*, Vol. 39, (2013).
- Moss, Dana M. (2016). 'Diaspora Mobilisation for Western Military Intervention During the Arab Spring'. *Journal of immigrant & refugee studies* Vol.14 (3); pp 277-297. Routledge, Taylor & Francis Group.
- Seeberg, P. (2018). 'Transnationalism and exceptional transition processes. The role of the Libyan diaspora from Qadhafi's Jamahiriyya to post-revolutionary civil war and state collapse'.

- Seeberg, Peter (2018). 'Transnationalism and exceptional transition processes. The role of the Libyan diaspora from Qadhafi's Jamahiriyya to post-revolutionary civil war and state collapse'

British-Moroccans

A number of reports have been commissioned previously by the Royal Borough of Kensington and Chelsea (RBK&C) which has been viewed as active in working alongside Moroccan communities in various issues and activities⁹⁰:

- A Map of Social Exclusion (1998), Community Relations Section RBK&C
- Young Moroccan men in Golborne (1999), Moroccan Community Welfare Group/ Golborne Single Regeneration Budget (SRB)
- Opportunities 2000, Conference 1997, Community Relations Section RBK&C
- Raising Educational Achievement (1999), Al-Hasaniya Moroccan Women's Centre.
- The Moroccan Health Survey (1998), Dr. Ghada Karmi
- Understanding Muslim Housing needs (2004), North London Muslim Housing Association (NLMHA).
- 'Moroccan Youth in Kensington & Chelsea', report by RBK&C, 2004

Another report lists the below literature⁹¹:

- Belmahi, M. (2006) *The Other in the Making of National Identity. The Case of Britain and Morocco*. London: London Metropolitan University, paper presented at the Opening Lecture for the Launch of the Centre for Transcultural Research, 2 March.
- Rhanem, K., 'Darija in London's Notting Hill: Moroccan community in GB struggle for recognition', *Morocco Times*, 21.6.2005
- Rouchdy, A. (ed.) (2002), *Language Contact and Language Conflict in Arabic: Variations on a Sociolinguistic Theme*, Routledge Curzon
- Sorenson, N. (2004), *Migrant Remittances as a Development Tool: The Case of Morocco*, Department of Migration Policy, Research and Communications

British-Palestinians

- Blachnicka-Ciacek, D. (2015). 'Remembering Palestine: A multi-media ethnography of generational memories among diaspora Palestinians'.

⁹⁰ These reports have been cited in the Department of Local Government and Communities (2009) *The Moroccan Muslim Community in England*. Communities and Local Government.

⁹¹ *ibid*

Goldsmiths College University of London. (Thesis submitted for the degree of Doctor of Philosophy (PhD), 2015)

- Blachnicka-Ciacek, D. (2017). 'Palestine as 'a state of mind': second-generation Polish and British Palestinians' search for home and belonging'. *Journal of Ethnic and Migration Studies*. pp. 1-17. ISSN 1369-183X
- Burke, F. (2012). 'Students of resistance: Palestinian student mobilisation at home and in exile'. (Thesis, Oxford University, 2012.)
- Gabiam, N & Fiddian-Qasmiyeh, E. (2017). 'Palestinians and the Arab Uprisings: political activism and narratives of home, homeland, and home-camp', *Journal of Ethnic and Migration Studies*, 43:5, 731-748
- Halperin, A. (2015) 'New Media Use by the U.K.'s Palestinian Diaspora'. In *Journalism, audiences and diaspora* (eds.) Ogunyemi, O. (2015). University of Lincoln, UK.
- Halperin, A. (2018). 'The Use of New Media by the Palestinian Diaspora in the United Kingdom'. Cambridge Scholars Publishing
- Hanafi, S. (2005). 'Reshaping Geography: Palestinian Community Networks in Europe and the New Media', *Journal of Ethnic and Migration Studies*, 31:3, 581-598, DOI: [10.1080/13691830500058703](https://doi.org/10.1080/13691830500058703)
- Karmi, G. (1999). 'After the Nakba: An Experience of Exile in England', *Journal of Palestine Studies*, Vol. 28 No. 3, Spring, 1999; (pp. 52-63) DOI: 10.2307/2538307
- Karmi, G. (2008). 'Palestinians in Britain', *This Week in Palestine Newsletter*, March (119), 2008. [Online] Available at: www.thisweekinpalestine.com
- Karmi, G. (2015). 'Return: a Palestinian memoir'. London: Verso, 2015.
- Lindholm Schulz, H & Hammer, J. (2003) 'The Palestinian Diaspora': Formation of Identities and Politics of Homeland. Routledge, London
- Loddó, S.A. (2017) Palestinian perceptions of home and belonging in Britain: negotiating between rootedness and mobility, *Identities*, 24:3, 275-294.
- Long, J. (2006). 'Embodied Politics: Palestinian Students in the United Kingdom Tackle Media Misrepresentations', *The Arab world Geographer*: September 2006, Vol. 9, No. 3, pp. 188-200.
- Mahmoud, L. (2005). "British Palestinians: The Transformation of an Exiled Community" In A. Shibliak (ed.), *The Palestinian Diaspora in Europe: Challenges of Dual Identity and Adaption*, 98-107. Refugee and Diaspora Studies Series, no. 2 Shaml-Palestinian Refugee and Diaspora Centre and Institute of Jerusalem Studies.
- Massih, M. (2017). 'Eugene Cotran: A Giant of a Man', *Brill Journal* Vol. 18

(1).

- Matar, D. (2005) News, Memory and Identity: The Palestinians in Britain and Social Uses of News. (Thesis London School of Economics and Political Sciences, September 2005).
- Matar, D. (2006). 'Diverse Diasporas, One Meta-Narrative: Palestinians in the UK Talking about 11 September 2001', Journal of Ethnic and Migration Studies, 32:6,1027-1040, DOI: [10.1080/13691830600761537](https://doi.org/10.1080/13691830600761537)
- Nagel, C. (2001). 'Hidden minorities and the politics of 'race': The case of British Arab activists in London', Journal of Ethnic and Migration Studies, 27:3, 381-400, DOI:[10.1080/136918301200266130](https://doi.org/10.1080/136918301200266130)
- Patyna, A. (2012). 'Identity, cultural production and diaspora politics: An exploration of the work of second-generation Palestinian artists in the UK', (Dissertation for the MSc in Global Migration, University College London).

British-Somalis

- Al-Rasheed, Madawi (1996) 'The Other-Others: hidden Arabs?' Chapter 9 in Ceri, Peach editor Ethnicity in the 1991 Census, Volume 2 of Ethnicity in the 1991 Census. London, HMSO, ONS, 206-220
- Banton, Michael (1955) The Coloured Quarter, London, Cape
- Berns McGown, R. (1999) Muslims in the Diaspora: The Somali Communities of London and Toronto, Toronto: University of Toronto Press
- Cole, I. and D. Robinson (2003), Somali Housing Experiences in England, Sheffield Hallam University
- Collins, Sydney (1957) Coloured Minorities in Britain, London Lutterworth Press
- Daley, Patricia (1996) 'Black-Africans: Students who Stayed' in Ceri Peach editor Ethnicity in the 1991 Census, Volume 2 of Ethnicity in the 1991 Census. London, HMSO, ONS, 44-65
- Danish Immigration Group (2000) Report on Minority Groups in Somalia
- David j. Griffiths (2000) 'Fragmentation and Consolidation: the Contrasting Cases of Somali and Kurdish Refugees in London'. Journal of Refugee Studies, Volume 13, Issue 3, 1 September 2000, Pages 281–302

- Dick, M. (2002), Celebrating Sanctuary: Birmingham and the Refugee Experience 1750-2002, Birmingham City Council
- El-Sohl, C.F. (1992) 'Arab Communities in Britain: cleavages and communalities' Islam and Christian/Muslim Relations, 3, 236-258
- El-Sohl Camillia, F. (1991) 'Somalis in London's East End: a community struggling for recognition' New Community, 17, 539-552
- El-Solh, C.F. (1993a) Arabs in London in N. Merriman editor, The peopling of London, Museum of London
- El-Solh, C.F. (1993b) 'be true to your culture: gender tensions among Somali Muslims in Britain', Immigrants and Minorities, 12, 21-46
- Foreign Policy Centre (2006) Improving FCO engagement with the UK-Somali community
- Gail Hopkins (2010) A changing sense of Somaliness: Somali women in London and Toronto'. Affiliated with the Sussex Centre for Migration Research, University of Sussex
- Hammond, L. (2013) 'Somali Transnational Activism and Integration in the UK: Mutually Supporting Strategies'. Journal of Ethnic and Migration Studies, 39 (6). pp. 1001-1017.
- Harris, H (2004) The Somali community in the UK: What we know and how we know'. ICAR
- Holman, C. & Holman, H. (2003) First steps in a new country: baseline indicators for the Somali community in LB Hackney Sahil Housing Association
- ICAR (2007), Briefing: The Somali Refugee Community in the UK
- Ilse van Liempt (2011) Young Dutch Somalis in the UK: Citizenship, Identities and Belonging in a Transnational Triangle
- Ilse van Liempt (2011). 'From Dutch Dispersal to Ethnic Enclaves in the UK : The Relationship between Segregation and Integration Examined through the Eyes of Somalis '.
- IOM London (2006), Somali Mapping Exercise
- Kyambi, S., (2005) Beyond Black and White, IPPR
- Micallef, A. (2012) A participatory action research in a community psychology exploration of identity narratives of young Somali and Yemeni

Muslim males living in Liverpool'. Great Britain: Manchester Metropolitan University, 2012.

- Palmer, David (2007) 'Caught between inequality and stigma: the impact of psychosocial factors and stigma on the mental health of Somali forced migrants in the London Borough of Camden'. Diversity in Health & Social Care. 2007, Vol. 4 Issue 3, p177-191. 15p. 2 Diagrams.
- Sophie Thomas & Tim Williams (2013) Khat (*Catha edulis*): A systematic review of evidence and literature pertaining to its harms to UK users and society.
- Straus, L., A. McEwan and H. Croker (2006), Tobacco use among the Somali population in Islington, Islington Primary Care Trust

British-Sudanese

- Abdalla, F.M; Abu Omar, M.; and Badr, E. E. (2016). Contribution of Sudanese medical diaspora to the healthcare delivery system in Sudan: exploring options and barriers'. Human Resources for Health June 2016 14 (Suppl 1) :28
- Ahmed, S. (2018). Master Thesis: Factors Influencing the Divergence and Convergence of ICTs within African Diaspora Entities in the United Kingdom. Master Thesis, Malmö University, Sweden.
- Bedri, N., & Bradley, T. (2017). Mapping the complexities and highlighting the dangers: The global drive to end FGM in the UK and Sudan. Progress in Development Studies, 17(1), 2437.
<https://doi.org/10.1177/1464993416674299>
- El-Solh, C. F (1992) Arab communities in Britain: Cleavages and commonalities, Islam and Christian–Muslim Relations, 3:2, 236-258, DOI: [10.1080/09596419208720983](https://doi.org/10.1080/09596419208720983)
- Fábos A.H. (2014) Between Ghurba and Umma: Mapping Sudanese Muslim Moralities Across National and Islamic Space. In: Fábos A.H., Isotalo R. (eds) Managing Muslim Mobilities. Religion and Global Migrations. Palgrave Macmillan, New York
- Fábos, A. (2007). Between Citizenship and Belonging: Transnational Ethnic Strategies of Muslim Arab Sudanese in the Diaspora. *Kvinder, Køn & Forskning*, (2-3). <https://doi.org/10.7146/kkf.v0i2-3.27927>
- Fábos, A. (2008). Resisting “Blackness” Muslim Arab Sudanese in the Diaspora

- Learner, S. (2012). 'Scarred for Life', Nursing Standard. 3/14/2012, Vol. 26 Issue 28, p20-21.
- Nayel A.A. (2017) Reflections on Contested Identities: Investigating the Narratives of Northern Sudanese Muslim Women in West Yorkshire. In: Alternative Performativity of Muslimness. Palgrave Macmillan, Cham
- Nayel A. A. (2017) Sudanese Women and the Intersection of Identity and Islam in Historical and Contemporary Perspective. In: Alternative Performativity of Muslimness. Palgrave Macmillan, Cham
- Nayel, A. A. (2011). '*An alternative perspective: Islam, identity and gender migration of Sudanese Muslim women in the UK*'
- Plugge, E.; Adam, S.; El Hindi, L.; Gitau, J.; Shodunke, N. and Mohamed-Ahmed, O. (2018). *The prevention of female genital mutilation in England: What Can Be Done*.
- Rotas, A. (2009). New Labels, But It's Still Labelling: Ibrahim El-Salahi and Mohamed Bushara as 'Asylum Artists' in the UK. Matatu - Journal for African Culture and Society. 36.10.1163/9789042028166_015.
- Serra Mingot, E. And Mazzucato, V. (2019), Moving For A 'Better Welfare'? The Case Of Transnational Sudanese Families. Global Networks, 19: 139-157. Doi:10.1111/Glob.12224
- Waite, L. and Cook, J. (2011). 'Belonging among diasporic African communities in the UK: Plurilocal homes and simultaneity of place attachments'. In Emotion, Space and Society, 2011, Volume 4, Issue 4, Pages 238-248, <https://doi.org/10.1016/j.emospa.2010.08.001>.
- Wilcock, C. (2017). '*Mobilising towards and imagining homelands: diaspora formation among U.K. Sudanese*'. [Online]: <https://www.tandfonline.com/doi/abs/10.1080/1369183X.2017.1313104>
- "Sudanese Women's Union." Encyclopedia of the Modern Middle East and North Africa. . Retrieved April 08, 2019 from Encyclopedia.com: <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/sudanese-womens-union>

British-Syrians

- Andén-Papadopoulos, K., & Pantti, M. (2013). 'The Media Work of Syrian Diaspora Activists: Brokering Between the Protest and Mainstream Media.', *International Journal Of Communication*, 7, 22.
- Annabelle Cathryn Wilmott (2017) *The Politics of Photography: Visual Depictions of Syrian Refugees in U.K. Online Media*, *Visual Communication Quarterly*, 24:2, 67-82.
- Diana Darke (2018). 'The Merchant of Syria: A History of Survival'
- Fandrich, C., (2013) *A Comparative Study on the Asylum Landscapes within the EU for Iraqis after the 2003 Iraq War and Syrians after the 2011 Syrian Civil War*. Robert Schuman Centre for Advanced Studies Research Paper No. 2013/89.
- Heidi Armbruster (2018). 'It was the photograph of the little boy": reflections on the Syrian Vulnerable Persons Resettlement Programme in the UK', *Ethnic and Racial Studies*.
- Holman, Z. (2016) 'The price of influence: ethics and British foreign policy in the Arab Middle East after Iraq', *Contemporary Levant*, 1:1, 12-24.
- Koca, B. T. (2016). 'New Social Movements: "Refugees Welcome UK"', *European Scientific Journal* vol.12, No.2. PhD Eskisehir Osmangazi University/Turkey (2016)
- Madziva, R. & Thondhlana, J. (2017) *Provision of quality education in the context of Syrian refugee children in the UK: opportunities and challenges*, *Compare: A Journal of Comparative and International Education*, 47:6, 942-961.
- Masyithoh Annisa Ramadhani (2016). 'Irregular Migration And The Rise Of Isil: The Challenges To The Uk National Security', *Proceedings: International Conference on Social Politics: The Challenges of Social Sciences in a Changing World* January 26 - 28, 2016 Universitas Muhammadiyah Yogyakarta Indonesia
- Migration Observatory Report (2019) 'Migration to the UK: Asylum ad Refugees', The Migration Observatory on International migration and Public Policy.
- Qureshi, Raoom (2016). 'An exploration of Syrian refugees' coping strategies during the Syrian conflict: a UK-based study' PhD thesis University of Manchester, 2016.

- Radu, A.G., (2018). 'British Media Representations of Refugees: The Case of The Guardian'. JÖNKÖPING University School of Education and Communication, 2018.
- Report: Amer Katbeh and Nora Jasmin Ragab (2017). 'Syrian Diaspora Groups In Europe: Mapping Their Engagement In Denmark, France, Germany, Sweden, Switzerland And The United Kingdom', *Danish Refugee Council's (DRC) Diaspora Programme and Maastricht University/UNU-MERIT*
- Rettberg, J.W. & Gajjala, R. (2016) Terrorists or cowards: negative portrayals of male Syrian refugees in social media, *Feminist Media Studies*, 16:1, 178-181
- Suzanne Mawson, Laila Kasem, (2019) "Exploring the entrepreneurial intentions of Syrian refugees in the UK", *International Journal of Entrepreneurial Behavior & Research*.
- Thondhlana, J. and Madziva, R. (2017). 'English language as an integration tool: the case of Syrian refugees to the UK', In British Council , Teaching English (2017) : English Across the Fracture Lines and relevance of English to security, stability and peace. (eds.) Elizabeth J. Erling.
- Turner, S. (2015) Refugee blues: a UK and European perspective, *European Journal of Psychotraumatology*, (6):1.
- Venir, A. (2014) 'UK Media Representation of Syrian Refugees: A Focus on the Press'. University of York, Sociology Department BA Dissertation - Unpublished Year 2014.
- Weaam Youssef (2015) 'I am Syrian not ISIS ISIS: Effects On The Public Perception Of Syrian Refugees In The UK' MA Dissertation, The university of York, Centre for Applied Human Rights, September 2015
- Wilmott, A.C., (2017). 'The Politics of Photography: Visual Depictions of Syrian Refugees in U.K. Online Media', *Visual Communication Quarterly*, 24:2, 67-82.
- Zaman, T. (2015) 'The long road to peace: why engaging the diaspora is essential to peacebuilding in Syria'.
- Zaman, T. (2014). Networks of self-reliance: A holistic response to the Syrian conflict. (Internal Report). International Alert.
- Zaman, T. May (2018). 'The 'humanitarian anchor' A social economy approach to assistance in protracted displacement situations', HPG Working Paper (Humanitarian Policy Group Overseas Development Institute).

Further official reports and statistics on Syrian Refugees include the following:

- **Guide:** Jamroz, E. and Tyler, P. (2016) 'Syrian refugee resettlement: A guide for local authorities', *Migration Yorkshire*. Available at: <https://www.local.gov.uk/syrian-refugee-resettlement-guide-local-authorities>
- **Report:** Home Office (2017) Syrian Vulnerable Persons Resettlement Scheme (VPRS): Guidance for local authorities and partners, July 2017. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/631369/170711_Syrian_Resettlement_Updated_Fact_Sheet_final.pdf
- **Report:** Bolt, D. (2018) 'An Inspection of the Vulnerable Person Resettlement Scheme: August 2017-January 2018'. Independent Chief Inspector of Borders and Immigration. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/705155/VPRS_Final_Artwork_revised.pdf
- **Guidance website:** Government Guidance (2018). 'UK resettlement programmes: funding instruction 2018 to 2019: Funding instruction on UK resettlement programmes for refugees from Syria and the MENA (Middle East and North Africa) region'. Available at: <https://www.gov.uk/government/publications/uk-resettlement-programmes-funding-instruction-2018-to-2019>
- **Journalistic Series:** Lyons, Kate (2017), 'The New Arrivals Series: Refugees.' *The Guardian* [online] Available at: <https://www.theguardian.com/world/2017/mar/09/we-want-more-syrian-refugees-offers-exceed-official-uk-pledge-of-20000>

British-Tunisians

- Brandon, J. & Pantucci, R. (2012). 'UK Islamists and the Arab Uprisings'.
- Githens-Mazer, J. (2008). Islamic Radicalisation among North Africans in Britain. *The British Journal of Politics and International Relations*, 10(4), 550–570.
- Omri, Salah-Mohamed (2001). Maghrebi Literatures in Britain: Research, Translation, Circulation” in Britain and the Maghreb: The State of Research and Cultural Contacts, ed. M.S. Omri and A. Temimi. Zaghouan, FTRSI, pp. 190-196.
- Pouessel, S. (2016). New Linguistic Soundings in Tunisia: Diaspora Returnees and the Political Parameters Of Language Use', *Mashriq & Mahjar* Vol. 3, no. 2 pp.107-129

British-Yemenis

- Alzouebi, K. (2014) Identities and roots: a historical account of the Yemeni community in the South Yorkshire town of Sheffield, UK. International Journal of Social Entrepreneurship and Innovation Vol 3; Numb 1, ; 2014, 1-11 – Inderscience Publishers Part 1; (pages 1-11) – 2014
- Anne-Marie Micallef (2012) A participatory action research in a community psychology exploration of identity narratives of young Somali and Yemeni Muslim males living in Liverpool. Manchester Metropolitan University.
- Ferguson, G.R. (3013) Language practices and language management in a UK Yemeni community, Journal of multilingual and multicultural development. VOL 34; NUMB 2, ; 2013, 121-135 -- Taylor & Francis Part 2; (pages 121-135
- Halliday, F. (2010) Britain's First Muslims: Portrait of an Arab Community
- Home Office (A report by Turning Point) (2004). Khat use in Somali, Ethiopian and Yemeni communities in England
- Richard I. Lawless (1995) From Ta'izz to Tyneside: An Arab community in the north-east of England during the early twentieth century. University of Exeter Press.
- Searle, K. (2009) From Farms to Foundries: An Arab Community in Industrial Britain (Cultural Identity Studies)
- Seddon, M.S. (2005). Invisible Arabs or English Muslims? : An inquiry into the construction of religious, cultural and national identities of the Yemeni community of Eccles .Lancaster : University of Lancaster, 2005.
- Seddon, M.S. (2006) "Global Citizenry Ancient and Modern: British-Yemenis and Trans-local Tribalism"; Centre for the Study of Islam in the UK, Cardiff University
- Smith, T. (2008) *Coal, frankincense and myrrh: Yemen & British-Yemenis*
- The Department of Health's Black and Minority (2003) Ethnic Drug Misuse Needs Assessment Project
- Walbank, M.A (1993) multi-agency collaboration with Yemeni people in Salford which explored the community's health and social needs. The Health service journal. VOL 103; ISSUE 5369; 1993, 28

British-North Africans (combined)

- Brandon, J. & Pantucci, R. (2012). 'UK Islamists and the Arab Uprisings'.
- Ghiles, F. (2009). 'Can the North African Diaspora be inspired by the Asian Modeles?'. In Lahnait, F. (eds.) 'The role of binational entrepreneurs as social and economic bridge builders between Europe and North Africa' IOS Press. pp. 89-96
- Gibert, M.P. & Kiwan, N. (2016) Artistic identities and professional strategies: Francophone musicians in France and Britain, *Modern & Contemporary France*, 24:3, 253-269, DOI: 10.1080/09639489.2015.1127220
- Githens-Mazer, J. (2008), Islamic Radicalisation among North Africans in Britain. *The British Journal of Politics & International Relations*, 10: 550-570. doi:10.1111/j.1467-856X.2008.00340.x
- Githens-Mazer, J. (2008). Variations on a Theme: Radical Violent Islamism and European North African Radicalisation. *PS: Political Science & Politics*, 41(1), 19-24. doi:10.1017/S1049096508080025
- Joffe, G. (2008). 'Building a Safe, Just and Tolerant Society', EUI Working Papers (RSCAS 2008/11), The Robert Schuman Centre for Advanced Studies, University European Institute (EUI).
- Omri, Salah-Mohamed (2001) "Maghrebi Literatures in Britain: Research, Translation, Circulation" in *Britain and the Maghreb: The State of Research and Cultural Contacts*, ed. M.S. Omri and A. Temimi. Zaghuan, FTRSI, pp. 190-196
- Pouessel, S. (2016). New Linguistic Soundings in Tunisia: Diaspora Returnees and the Political Parameters Of Language Use', *Mashriq & Mahjar* Vol. 3, no. 2 pp.107-129

7. APPENDIX 2: UK ORGANISATIONS FOR REFUGEES

Below is a table of key organisations dealing with refugees in the UK:

Name	Website	Areas of operation	Activities
Refugee Council	https://www.refugeecouncil.org.uk/what_we_do	UK wide	
Scottish Refugee Council	http://www.scottishrefugeecouncil.org.uk/	Scotland	Advice services, policy work, research, support community organisations, arts and cultural events, training events
British Red Cross	https://www.redcross.org.uk/	UK wide Birmingham, Glasgow, Hampshire, Kent Leicester, Leeds London, Luton - Young Refugees	One-to-one support, food and NFI, family reunification
Refugee Action	https://www.refugee-action.org.uk/	UK wide Resettlement support: Hackney, Staffordshire, Shropshire, Worcestershire, South Ribble, City of London, Preston, Herefordshire, Birmingham, Manchester	Resettlement support, advice services
CARAS	http://caras.org.uk/how-we-work/	South-west London	ESOL, Groups(women, youth etc.), one-to-one, advocacy, teaching and training
Women for Refugee Women	http://www.refugeewomen.co.uk/	London, Manchester, Wales, West Midlands	Advocacy, Campaigns, groups, ESOL
Young Roots	http://youngroots.org.uk/	London, Lebanon, Nepal (past: Manchester, Egypt)	Youth Groups, ESOL, casework
Student Action for Refugees (STAR)	http://www.star-network.org.uk/	UK wide	Campaigns, Training, Scholarship support
Freedom from Torture	https://www.freedomfromtorture.org/	Glasgow, Manchester, London, Birmingham	Supporting survivors asylum claims
Migrant Help	https://www.migranthelpuk.org/	UK wide, resettlement: East Kent	Advice services, refugee resettlement, accommodation and support for survivors of human trafficking

Help Refugees	https://helprefugees.org/	Birmingham	Advocacy, Legal advice, emotional psychological support, campaign, community outreach
Welsh Refugee Council	https://welshrefugeecouncil.org.uk/	Wales	Support services, education and training, advocacy, campaigns
Action for Refugee in Lewisham (AFRIL)	http://www.afril.org.uk/	Lewisham	Food bank, advice and advocacy, Saturday school, ESOL, support for destitute families
North of England Refugee Service	http://www.refugee.org.uk/	North East of England	Advice services, interpreting and translation, housing support, ESOL, support for destitute families, assisting voluntary return
Jesuit Refugee Service UK	https://www.jrsuk.net/about/	London	Advocacy, day centre, attention support, hosting scheme, spiritual companionship
Breaking Barriers	http://breaking-barriers.co.uk/	London	Employment support, ESOL